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FROM THE BEQUEST OF
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CLASS OF 1862

A Story of Fifty Years.

Nisi Dominus aedificaverit domum, in vanum laboraverunt qui aedificant eam.

RS

Cross
ST. MARY'S, NOTRE DAME, INDIANA.

ST. MARY'S, NOTRE DAME, INDIANA.

A STORY OF FIFTY YEARS

From the
Annals of the Congregation
of the
Sisters of the Holy Cross

1855 - 1905

WITH ILLUSTRATIONS

NOTRE DAME, INDIANA
THE AVE MARIA

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Jerusalem beheld the Cross divine
Uplifted, where her children all might see
The outstretched branches of the fruitful tree
From which was spilled Redemption's precious wine.
It gleamed across the dawn, and Constantine
Before its glory bent his royal knee,—
A fairer conquest than the victory
Then promised through the power of that Sign.

With all the majesty of Calvary's hill,
And all the glory of the Roman sky,
Unchanged in promise of a gain in loss,
The sacred Sign leads on an army still;
O'er all this Western land its pennants fly,—
The army of the Sisters of the Cross.

INTRODUCTION.

THE historical data presented in these pages which set forth the glory of God's power by the ministrations of His servants, might be entitled *Gesta Dei per Sorores a S. Cruce.* God's works are easily distinguished from the works of man; for human success in these works is but the evidence of divine activity.

Fifty years have passed away since the Sisters of the Holy Cross began their labors in this land of promise. What has been the result? Professed sisters, scholastics, novices and postulants, nearly one thousand in number, at present minister in convents, academies, parish schools, hospitals, and orphan asylums to the needs of something like ten thousand members of the human family. Read the pages here presented and be convinced that this is indeed God's work.

How inadequate must appear the means when compared with the results secured! Philosophically speaking, nothing can be in the effect that is not in the cause. The results brought about by the Sisters of the Holy Cross point to God in their labors, the all-sufficient Cause.

The most important field of their activity is education. Christian education is the need of the hour. The future of religion and morality must rest on Christian education. We are happy to affirm gratefully that the various religious communities, and in particular the Sisters of the Holy Cross, have been instrumental in fostering this great work. We do not go too far when we say that without these religious communities Christian education in this country would be impossible. Never could our poor people pay lay teachers the salary they must receive to be able to live. Our Sisters can live on almost nothing, thanks to their vow of poverty. They work faithfully and conscientiously, thanks to their vow of obedience. They forego the pleasures and comforts of life, thanks to their vow of chastity and mortification. For God's love they give themselves and all they have to the great cause of Christian education, and thus render that most necessary work possible.

The providence of God has created religious Orders to supply the needs of the Church. Within the last decade Catholic schools have multiplied wonderfully all over the land. In proportion as these schools increase numerically, Sisters must be provided to teach in them. It is God's work. God calls His own, gives them the vocation. And yet there seems to be a dearth of vocations in this country. All the religious communities complain that there are not enough vocations to supply the steadily increasing demand. Upon the most reasonable supposition that God gives the vocations necessary to carry on His work, we are forced to conclude that many vocations are lost. Lost! through

whose fault? Pastors, directors of consciences, teachers, parents, frivolous youth, an alluring world, might give the answer.

Not in the school-rooms only, but on the battle-field as well, have we seen these Sisters, and in the hospitals and in the asylums for those who are homeless and friendless. How truly great and noble these Sisters are!

To read the history here presented will certainly beget admiration and arouse applause well merited. Still, there is that inner life of the Sister, to which I must allude, a life known to God only, and which cannot be reproduced in print or picture. A spiritual effect cannot be analyzed, though we feel it as an atmosphere and see it written on the countenances that reflect peace within.

In conclusion, may the Royal Psalmist's words apply to the Community of the Sisters of the Holy Cross: *Specie tua, et pulchritudine tua: intende, prospere procede, et regna!*

+ H. J. Alerding,
Bp. Ft. Wayne.

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Foreword.

It is a generally accepted fact that the early years of life determine a man's career. Given his ancestry, the bent of his mind as shown forth in childhood, the record of his youthful training and environment, and we know the man. So with an organized body such as a religious congregation, the history of its early years determines in no small degree the future of the community. Given its founders, its constituent elements, its primal object, and the earliest application of the governing principles of the organization, and, with little philosophy, the student of conditions becomes a prophet.

This fact it is which permits us to dignify with the name of history the records of an organization which, as time goes, is still young. Fifty years is not long; and yet, because they were foundation years, because they marked the beginnings of an influence the potency of which is daily increasing, because they show the traits, inborn and acquired,

manifested in the early days of the community, the Sisters of the Holy Cross may celebrate as a Golden Jubilee the fiftieth anniversary of their foundation at St. Mary's, and, because of the promise for the future contained in the past, mould their annals into the more formal shape of history.

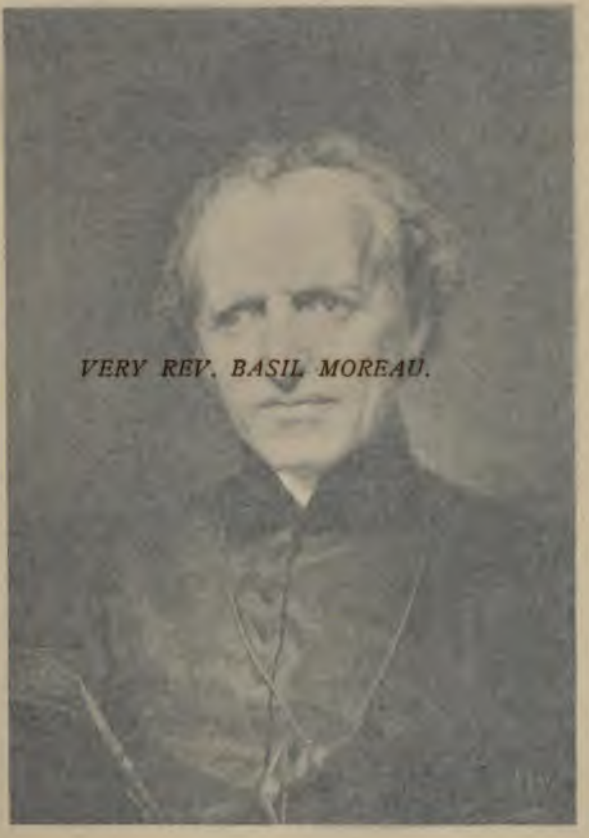
And here the question presents itself—What constitutes the history of a community? Is it the general official acts of the various administrations? Do continuous records of material growth and financial standing, or statistics setting forth numerical fluctuations as to members and establishments, constitute its history? These are essential factors, the framework, indeed, in some cases, the fibre and muscle; but the real life of a religious body is as vital yet as elusive, as intangible yet as real, as is the germ of individual life which baffles the scientist.

The history of the Sisters of the Holy Cross includes, then, the official acts of all those who have at various times been intrusted with the administration of its affairs, as well as the individual acts of those in the ranks whose influence in the shaping of the community has been exercised at the teacher's desk, in the multifold duties of domestic occu-

pations, in the care of the orphan, in the ministrations of the sick-room, or in silent watches before the altar. It embodies the efforts, physical, intellectual and moral, of every member of the Congregation, from the day of its founding; not only that, it holds in its completeness all that the community has done in the way of inspiration and of influence. Who, then, shall write its history?

There is an outer life of the Congregation, however, which is in a large sense a revelation of the inner, the true life; a life made up of the expression in word and act of the spirit of the community, a life recorded in achievements more or less significant. This we find embodied in the Annals from which we select the points of narrative, briefly and in merest outline, set forth in the following pages as the story of St. Mary's, the Mother-House of the Sisters of the Holy Cross in the United States. And only the story may be given to-day. The Annals are indeed voluminous and contain much of general interest and edification. But we are too close to what constitutes the past to use the records as history. When time shall have eliminated some of the personal element that necessarily enters into the archives of a period, and when it shall have

softened hard lines and blotted out weak and faulty ones, the history of St. Mary's will be written. Then will the honor-roll of the Sisters of the Holy Cross be given to the world; then will their heroism, their self-sacrifice, receive full recognition; and then, as viewed in the distance, will actions be seen in true proportion. In the meantime, while the history of St. Mary's is in the making, this sketch is offered as an earnest of that later story, which shall speak of large outlook and calm, impersonal judgment.



VERY REV. BASIL MOREAU.

Humble Beginnings.

1855 marked the foundation of St. Mary's, Notre Dame, Indiana, the Mother-House of the Sisters of the Holy Cross; but, fully to understand the nature of the enterprise implied in such a foundation, and fully to appreciate the difficulties involved, it will be necessary to outline briefly the history of the Congregation in its humble beginnings in France and in its first decade of years in this country.

The Napoleonic period in France was followed by a half century of religious activity, remarkable for its spirit of ardor even in that land of apostolic vocations where exalted piety, earnest zeal and generous self-sacrifice have ever been characteristic of her sons. One easily recalls the names of Orders which, during this religious *renaissance,* had their origin at Paris, Lyons, Aix, Angers and other favored places: the Marists, the Clerics of St. Viateur, the Sisters of Providence, the Brothers of

Christian Doctrine, the Sisters of Bon Secours, the Ladies of the Assumption, the Little Sisters of the Poor, the Oblates of Mary Immaculate, and a score of others; and it is worthy of note that most of the congregations formed at that time combined the offices of the active and the contemplative life, as expounded by the older Orders of the Church, the secular clergy themselves showing forth in the works of their ministry the fruits of a truly interior spirit of sanctity.

In the city of Le Mans, *Le Grand Séminaire* was a centre of piety and zeal; and the worthy Bishop, Mgr. Bouvier, was a constant encouragement in both word and example to the priests of his diocese, holding ever before them as a motive of inspiration the greater glory of God, the salvation of souls and the good of Holy Church. Among his devoted priests was the illustrious Abbé Moreau, Canon of the Cathedral of Le Mans and Professor of Divinity in the Seminary, who, because of his profound learning, singular eloquence and boundless zeal, was often called upon to preach retreats. The efficacy of the Abbé Moreau's labors led the Bishop to authorize him to form a society of clerics, that the work of conducting retreats might be furthered; and this

first little body of preachers, five in all, began to live a regular community life in the Seminary, where they remained for more than a year. This beginning was made in 1834. A little before this, an organization of young men, who, without aspiring to the holy priesthood, wished to consecrate themselves to the salvation of souls in the work of education and of charity, had been officially recognized by Mgr. Bouvier under the title of Brothers of St. Joseph. Circumstances, let us rather say Providence, so ordered things as to bring about a union of these two societies, whereby the primal object of each might be carried out, and at the same time a mutual advantage be gained. The new society was called "The Association of the Holy Cross," a name particularly suited to followers of Christ, whom they were to preach in their words as in their works; and the first institution of the new Congregation founded at Le Mans, in 1836, was called the College of Holy Cross.

In every work of charity and zeal undertaken by the Church of God, one has not far to look for "the devout female sex"; so to this little body of laborers in the Lord's vineyard there soon were drawn several pious young women, desirous of devoting them-

selves to religion, and of sharing in the works of charity and zeal of the new community by serving the priests and brothers of the Holy Cross. Their providential offer of service in domestic lines was at once accepted, and it came as an inspiration to the saintly Abbé Moreau to establish a third branch of the Association, a sisterhood, "to co-operate with the other branches in their pious labors, and to labor themselves in a particular manner for the benefit of the youth of their own sex." This seemed to be an ideal condition for great results in spreading the advantages of Christian education among all classes, and the zealous founder announced his design to the little band of humble volunteers. God seemed to bless the project, and subjects presented themselves in such numbers as more than to justify the Abbé Moreau's hopes.

The first candidates for the new Community received the Habit at the hands of the founder on September 29th, 1841, in the Convent of the Good Shepherd at Le Mans; and there was a special significance in the names given to the first four religious of the Congregation of the Seven Dolors, as it was then called:—Sister Mary of the Holy Cross, Sister Mary of the Seven Dolors, Sister Mary of

the Compassion, and Sister Mary of Calvary. Surely these privileged souls could not forget the object of their little band, as understood then, and formulated in later years, in the opening chapter of their book of Rules:

> The chief aim of its members is to study the glorious Standard after which the Congregation is named, and to become living copies of the Divine Mother who stood by it on Calvary. There, on the Mount, the Sisters of the Holy Cross will dwell in spirit, to learn the value of their own immortal souls and the signal honor bestowed on them, to be thus associated with Jesus and Mary in the great work of the salvation of mankind.

The sisters made their novitiate at the Convent of the Sisters of the Good Shepherd, where, under the training of the Superior, Mother Mary of St. Dorothea, of sainted memory, they learned the first lessons of the religious state and laid deep the foundation on which they were afterwards to rear the structure of their spiritual life. At the end of a year they were admitted to the religious profession, with the formal title of Sisters of the Holy Cross and under the patronage of Our Lady of the Seven Dolors. They then took possession of the buildings erected for them at the establishment of Holy Cross, and became a part of the now threefold society.

Father Moreau strove by every means to foster a spirit of union among the three branches, each independent, yet all mutually dependent; his exhortations to his religious children were those of a pious father, and he often spoke of the community as "a sensible imitation of the Holy Family, where Jesus, Mary and Joseph, although of conditions so different, made but one by the union of thoughts and uniformity of conduct"; and deep in their hearts those first members of the society cherished these words of their devoted founder:

> In order to cement this union and this imitation of the Holy Family, I have consecrated, and consecrate again, as much as is in my power, the Priests to the Sacred Heart of Jesus, Pastor of souls; the Brothers to the heart of St. Joseph, their Patron; and the Sisters to the Heart of Mary, pierced with the sword of grief.

The Abbé Moreau had a deep sense of his responsibility, and his zeal left no means untried to perfect a foundation which he hoped in the designs of Providence would become a not unimportant factor in the work of Christian education. In the first days of the community, he placed before the Reverend Fathers and Brothers associated with him, the plan of government definitely adopted, and a summary of the obligations incumbent upon them

in their double capacity of religious and instructors of the young by both precept and example. And when the guidance of a third branch, the sisterhood, devolved upon him, he made his general instructions include them, not excepting them when he urged the cultivation of a truly apostolic spirit in the salvation of souls.

Father Moreau realized that every age has its special needs; and, while inculcating the virtues of the hidden life and a sanctity based on a perfect observance of the vows and virtues of the religious state, he so ordered the governing principles of the Congregation as to meet the demands of the times in presenting the best that an educational and missionary body could offer, without in anywise allowing it to turn from the way of the Holy Cross. The spirit fostered in those first days of the Community was that of the many other saintly missionaries of France, who, in early years, having heard the cry of souls in far-off lands that knew not God, had left all to cross unknown seas, to break a path through untrodden forests, to traverse ways beset with perils, and all for Him whose kingdom is not of this world. Eagerly the Fathers of the Holy Cross listened for the cry that should call them

forth; and when, on one of his visits to France, the Apostolic Father Bruté, later Bishop of Vincennes, spoke to the young Levites in their monastery at Le Mans of the work to be done in the broad stretches of Indiana, like the disciples of Emmaus, their hearts burned within them, as they waited for the call of God through the words of their superiors. And they had not long to wait.

In 1841 the Right Reverend Celestine de la Hailandiere, the successor to Bishop Bruté, made application to Father Moreau for volunteers for the Indiana missions; and those chosen to fulfil their heart's desire were the Reverend Edward Sorin, then a young priest, and six brothers, four professed and two novices, who left the Mother-House at Le Mans on August 5th of that year.

Three days later these noble missionaries stood upon the deck of an outgoing steamer from Havre; and if their eyes and hearts turned with a wordless longing towards the land of their fathers, their souls wavered not as they started out in the footsteps of those men who, within the hallowed walls of the *Missions Etrangères,* in Paris, are inscribed as martyrs, "men who had forsworn all the sweetness of life to prepare for an existence of infinite

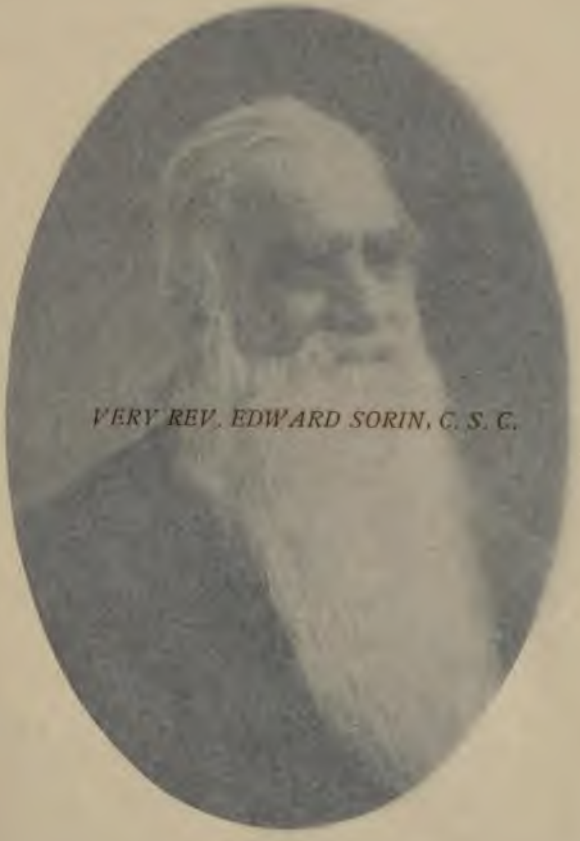
hardship and toil, with the probable crown of a cruel death." As the members of the heroic little band looked out over the waters on their long voyage, the *Ave Maris Stella,* with its power to cheer and to solace, rose often to their lips, and their souls found strength in their watchword, the *O Crux Ave.* Weary, but hopeful, they reached New York on the Eve of the Exaltation of the Holy Cross,—surely a happy augury!—and it is not hard to realize with what fervor, what thanksgiving, what absolute self-surrender Father Sorin offered the Holy Sacrifice for the first time in the New World. The following letter to Abbé Moreau, announcing the arrival of the little band, is as eloquent as significant:

New York, September 14, 1841.

Beloved Father:

Let us bless God, let us bless His Holy Mother,—we have arrived in New York, full of life, health and joy. Our devoted Brothers have not yet entered the city; they were obliged to pass last night in quarantine. But our good God permitted me to land yesterday evening, the 13th of September, the Eve of the Exaltation of the Holy Cross. With what happiness, my Father, did I salute and embrace the dear land of America, after which we have so ardently sighed! And what an increase of consolation to land on the eve of so beautiful a day! It is, then, in the name of the Holy Cross, of the Blessed Virgin and St. Joseph, that we have taken possession of it. My God, what a happy

coincidence! What joy for a poor priest of the Holy Cross who must love nothing more in the world than the Cross, to be able to say his first Mass in America on the Feast of the Exaltation of that sacred symbol! What a delicious day it is here—how beautiful is the American sky! Ah, yes, my Father, "here is the portion of my inheritance; here will I dwell all the days of my life."



VERY REV. EDWARD SORIN, C. S. C.

The Community in the New World.

* * *

FATHER SORIN and the brothers, having enjoyed in New York the hospitality of the venerable Bishop Dubois for three days, set out on their wearisome journey to Vincennes, which they reached after twenty-five days of hard travel, through love of holy poverty no less than through necessity, having chosen the most economical if slowest route. Their itinerary reads strangely to us of to-day. From Albany to Buffalo they proceeded by the Erie Canal; thence across Lake Erie to Toledo; from there by wagon and boat to Fort Wayne, Logansport and Lafayette, where they took final passage to their destination upon the Wabash, reaching Vincennes about sunrise on the second Sunday of October. And as they beheld the city in the distance, with its cross-surmounted church, their hearts were filled with a content, a sense of peace, which suggested rather the accomplishment of a great work than

what was in reality the beginning of labors under circumstances most trying to body and soul.

The first settlement of the little community was at St. Peter's, a missionary station, about twenty-seven miles east of Vincennes; the establishment consisting of a small frame church, attached to which were two rooms, a sacristy and a living-room for the priest; there were in addition other small buildings that served as kitchen and school-rooms. The land belonging to the mission comprised in all one hundred and sixty acres. Later, when there was a question of erecting a college at St. Peter's, Bishop Hailandiere demurred and urged sufficient reasons for preferring a site on the St. Joseph River for the new foundation. This tract of land offered by the Bishop of Vincennes,—a diocese which then included the present dioceses of Chicago and Fort Wayne,—was historic ground. It was situated in the northern part of the State, on the banks of a river beside which had labored an Allouez, a Marquette, a Hennepin and a La Salle in the years of discovery, to be followed in the pioneer settlement days by a Badin, a De Seille, and a Petit.

Father Sorin accepted the Bishop's proposition, and on November 16th, 1842, he, with seven broth-

ers (already had he won recruits), set forth for the new establishment. The state of the weather and the roads, as well as poor facilities for travel, kept the little party on the way eleven days; they finally reached *Ste. Marie des Lacs,* on the banks of the St. Joseph River, in St. Joseph County; and, dedicating this spot, beautiful even in its wild wintry aspect, to *Notre Dame du Lac,* the pioneer priest of the Congregation of the Holy Cross, like Columbus, planted the sign of salvation, and took possession in the name of his Queen, Mary Immaculate.

Father Sorin's own story of the journey from Vincennes and the arrival of the little band of missionaries at their new home, as written to the Superior in France, is epic in its noble simplicity, its unselfishness. We quote it in part:

We started on the 16th of November; and, indeed, it required no little courage to undertake the journey at such a season. I cannot but admire the sentiments with which it pleased God to animate our little band, who had more than one hundred miles to travel through the snow. The first day the cold was so intense that we could advance only about five miles. The weather did not moderate for a moment; each morning the wind seemed to us more piercing, as we pushed forward on our journey due north. But God was with us. None of us suffered severely, and at length, on the eleventh day after our departure, five of us arrived at

South Bend, the three others being obliged to travel more slowly with the ox-team transporting our effects.

Our arrival had been expected and much desired. At South Bend we met with the same cordial reception which had greeted us, fifteen months before, at New York. A few hours afterwards we came to *Notre Dame du Lac*, where I write you these lines. Everything was frozen, and yet it all appeared so beautiful. The lake, particularly, with its mantle of snow, resplendent in its whiteness, was to us a symbol of the stainless purity of our august Lady, whose name it bears, and also of the purity of soul which should characterize the new inhabitants of these beautiful shores. Our lodgings appeared to us—as indeed they are—but little different from those at St. Peter's. We made haste to inspect all the various sights on the banks of the lake which had been so highly praised. Yes, like little children, in spite of the cold, we went from one place to another, perfectly enchanted with the marvellous beauties of our new abode. Oh! may this new Eden be ever the home of innocence and virtue! There, I could willingly exclaim with the prophet: *Dominus regit me* * * * * *super aquam refectiones educavit me!* Once again in our life we felt that Providence had been good to us, and we bless God with all our hearts. When we returned to the house of Madame Marie, as the Indians called her, we found it too small to accommodate us for the night; and, as the weather was becoming colder, we made all haste back to the first lodgings that had been prepared for us in the village. Next day it did not take us long to establish ourselves better at *Notre Dame du Lac,* for we had but little to arrange. The following day—the Feast of St. Andrew, the Apostle—I said my first Mass at Notre Dame, where M. Petit so often before me had offered the Holy Sacrifice, over the tomb of the saintly M. de Seille, whose memory

is still fresh and revered throughout the land, and who, realizing that he was dying, and having no priest to assist him, dragged himself to the altar, administered the Viaticum to himself, then descended the steps and died. I cannot express how happy we are to possess the remains of this saintly missionary! The death of M. de Seille was a great loss to the Mission, especially to the Indians among whom he had done so much good. His place could be supplied only by M. Petit. I knew M. Petit, the worthy Apostle of the Indians, only through chance meetings when travelling. But now, as I possess all the books and writings which he left to the Mission,—now, that every one around me is continually speaking of the good M. Petit, and that everything here, from the altar on which I offer the Holy Sacrifice to the very table on which I write these lines, reminds me of dear Father Petit, I intend to make him my model; and if I cannot imitate him, I shall, at least, at a later date, tell you of what he has done.

Besides being the nucleus of an educational centre, Notre Dame formed a missionary centre, whence Niles, Bertrand, South Bend and Mishawaka in the vicinity, and Goshen, Plymouth, Berrien, St. Joseph and other places farther removed, might be attended by the priests of the Congregation. The work was arduous, the laborers were few, there was little or no means in the treasury; but there were willing hearts and hands, and there was unswerving trust in God.

That Father Sorin had always counted on the

co-operation of the Sisters of the Holy Cross is evident from his letters, in one of which, under date of December 5th, 1842, we see that he takes for granted the sisters' coming, for he says: "And once the sisters come—whose presence is so much desired here—they must be prepared, not merely for domestic work, but also for teaching; and perhaps, too, the establishment of an academy." And later in the same letter, Father Sorin writes: "I do not need to remind you of your promise,—one priest, two brothers and three sisters; these we ask for in every letter; all are needed. I forgot to tell you that one of these good sisters is necessary for the Indian mission."

The first building planned was the College proper, but the first structure actually erected was a log church, the one already there on their arrival proving too small. It was opened for divine service on the Feast of St. Joseph, 1843. A second story was added to the humble chapel in order to provide a residence for the sisters, who were anxiously expected, and who left France on June 6th, 1843, with other recruits for the community. The first Sisters of the Holy Cross to come to the United States were Sister Mary of the Sacred Heart, Sister Mary of

Calvary, Sister Mary of Bethlehem, and Sister Mary of Nazareth; and if the way had seemed long and toilsome to them, there must have been no little compensation in the evident joy their coming awakened. These pioneer sisters brought with them from France—from "home"—a statue of Our Lady, the first to grace Notre Dame, the place so especially dedicated to her name and honor.

The sisters at once took charge of the sacristy, infirmary, clothes-room, laundry, dairy, etc.; rendering services in a hundred ways, and making their influence felt in creating a home atmosphere, and lending to the various departments an air of order and comparative comfort. A second colony of recruits, among them Sister Mary of Providence, a skilled infirmarian, arrived in November of the same year, and upon these five devoted pioneer sisters devolved labors that to us of to-day seem almost incredible.

The annals of the community record only the arrival of these devoted co-laborers in the founding of the Congregation of the Holy Cross in this country; and yet it does not take a more than usually vivid imagination to enter into their feelings during the first long winter in a strange land and among

strange surroundings. Father Sorin, in a letter to France, speaks of the white beauty of the place; he also tells of the intense cold, and adds, "but though at times the blood does not circulate freely through our members, provided the heart still beats with love for the work of Jesus, Mary and Joseph, what more is needed to make happy the Christian, the religious?" Such was the spirit of the founder, the father of the noble band, and the same spirit flamed ardently in the hearts of his subjects, — priests, brothers and sisters.

Before long Father Sorin saw the necessity of establishing the sisters permanently, and of opening a novitiate; for, if the field of labor was large, already there were laborers presenting themselves. He therefore consulted the Right Reverend Bishop de la Hailandiere with a view to obtaining the requisite authorization. The Bishop, however, refused to allow such a foundation in his diocese, and his refusal was certainly justified by the dictates of human wisdom. The diocese was in a formative state and gave little promise of maintenance to the already existing establishments. At the invitation of the Bishop himself, the Sisters of Providence had come from France and had made a foundation

known as *Sainte Marie des Bois.* In the almost trackless wilds of Indiana these devoted religious, with true missionary spirit, under the leadership of the saintly Mother Theodore, were struggling against great odds to establish themselves; hence the fears of the Bishop that the diocese could not support two educational institutions, were not without ground. Father Sorin did not share the views of Bishop de la Hailandiere; with prophetic insight he traced the geographical circles from which each of the two sisterhoods would draw their immediate patronage, and the lines did not conflict. But he submitted to the Bishop's ruling, trusting that God would show His will in the matter; and his faith and hope had a speedy reward.

The village of Bertrand, a few miles from Notre Dame, was one of the missions under the spiritual care of the Fathers of the Holy Cross, and it suggested itself to Father Sorin as a possible location for the sisters, being outside the limits of the Vincennes diocese, and yet not too far removed from the community centre. After prayerful deliberation, Father Sorin took counsel of the Right Reverend Bishop Lefevre, laying the case before him and petitioning the privilege of establishing the sis-

ters at Bertrand, in the Michigan diocese. The necessary permission was at once granted, supplemented by words of approbation and encouragement, and on July 16th, 1844, Sister Mary of the Sacred Heart, of the pioneer band from France, and four postulants took up their abode in the dwelling house secured for their occupation from Mr. M. Bertrand, after whom the village was named.

The Bishop of Vincennes, on hearing this, appealed to Bishop Lefevre in such a manner that the Bishop of Michigan withdrew the permission he had granted for this establishment, and Father Sorin went to Detroit to bring about a final settlement. His visit was most opportune, for Bishop Purcell of Cincinnati arrived while Father Sorin was there, and to him the matter was submitted. After studying the situation, he decided that Bishop de la Hailandiere's fears were without ground, and, as a result of the conference, Bishop Lefevre withdrew his prohibition, renewed his first permission and gave to Father Sorin and his young community his paternal and episcopal benediction.

In those early days sympathy and encouragement meant much, and Bishop Purcell's kind interest in the little community struggling for a foothold,

placed his name on the prayer-roll of the Sisters of the Holy Cross; and in later days, grateful and loving sympathy and prayers were not wanting to him from those who had learned early in their religious life the story of the time when the fate of their first permanent foundation hung in the balance.

The Sisters at Bertrand.

THE summer of 1844 at Bertrand was a time of preparation to the postulants, and of anxiety and responsibility to the Founder of the little community in the New World, but there never was any question in his mind and heart as to the final outcome. His spirit of faith was as inspiring as it was ardent, and when September 8th was announced as the date of the Reception of the Habit, there was rejoicing in the humble convent at Bertrand, and the thought of absolute consecration seemed to have set aside every idea of sacrifice except its beauty and its triumph.

The first to receive the habit as Sisters of the Holy Cross at Bertrand were Sister Mary of the Nativity (Miss Elizabeth Daily), Sister Mary of the Holy Cross (Miss Mary Sweeney), and Sister Mary of Mt. Carmel (Miss Mary Dougherty). The ceremony was performed by the Reverend E. Sorin, in the little village church; and, as the prescribed

ST. MARY'S (BERTRAND, MICHIGAN), 1850.

ritual was carried out in its simplest form, the Founder's heart must have been filled with an emotion that the grander ceremonies of later years on like occasions failed to awaken.

In October of that year three more sisters from France joined the pioneer band; they were Sister Mary of the Five Wounds, Sister Mary of the Circumcision, and Sister Mary of the Crucifixion; and on December 8th, the second reception was held, Miss B. Coffee receiving the habit as Sister Mary of St. Basil; and professions were made for the first time by the Sisters of the Holy Cross in this country, Sister Mary of the Five Wounds and Sister Mary of Bethlehem pronouncing in due form their final vows. These ceremonies were held in the chapel of the brothers' novitiate, then occupying the site of the present monastery of Notre Dame.

The community of sisters began to show organization, and Bertrand was the seat of the humble Mother-House. The first home of the sisters was a small frame building, rented, as has been said, from Mr. Bertrand. It consisted of five rooms, three on the lower floor, used as living-room and class-room, the third serving as kitchen and refectory; the upper story in two rooms was used as dormitory

and novitiate community-room. Everything was of the plainest and poverty was a reality, not a name alone, in this humble representation of the home of the Holy Family at Nazareth. The inscription at the head of the stairs, "God sees me," seemed to be the motto of those early religious of the Holy Cross, and the atmosphere of a house where God's holy presence is ever remembered gives a strength and a serenity of soul not to be gained otherwise. Hence the special Providence which attended those beginnings, and hence, also, the debt of gratitude which the later generations of Sisters of the Holy Cross owe to the noble pioneers of the community's formative years.

Hidden in the annals of the early Bertrand days, like a rose in an old book, we come upon a sentence which stirs memories in the aged reader and warm emotions in the young; it comes after a simple description of the little frame building at Bertrand, and reads thus: "In front of the house there were wild roses and sweetbriar." What a beautiful symbolism one discovers here! Love and suffering within the convent, and their types, roses and thorns, without. Many a fragrant breath of the roses must have stolen in to refresh the weary spirit

of the young religious in those days, and the sweetbriar must have exercised a potent charm over the wounds of other thorns in those times of hardship and suffering. Wild roses and sweetbriar of the past, no flower of to-day can take your place in annals or in memory, any more than can the hearts of to-day replace those that you cheered and refreshed more than half a century ago!

The work of the sisters during the first year at Bertrand included the teaching of a few children of the neighborhood, the care of several orphans and the laundry work of the students of Notre Dame. This last work was carried on in primitive fashion, the St. Joseph River serving not only as a reservoir, but also as a rinsing tub! The sisters from France were unacquainted with the English language, so the English-speaking novices and professors from Notre Dame gave them the necessary instruction. Meantime the lessons of the religious life, especially those of poverty, were being learned practically; money was an unknown commodity, staple provisions were furnished from Notre Dame, which did not always find it easy to procure them; and, when procured, there was still the difficulty of getting them from the college to Bertrand. To

read of breakfasts delayed because of belated bread supplies, which finally reached their destination frozen hard, or of meals without meat because bad roads prevented travelling between Bertrand and Notre Dame, is quite different from experiencing the effects of such mishaps. Yet, while such things were not uncommon, the records of the early years mention them only incidentally, and usually to illustrate some other point, as, for example, the efforts made by the good brothers to serve the sisters. The duties of Martha and Mary were combined in the lives of the devoted co-workers of the priests and brothers, and a spirit of piety, of faith, of trust in God, and of humility, formed these first Sisters of the Holy Cross after a pattern higher than any formal rule could set before them—it was the life of Him in whose name they labored. Father Sorin, authorized by France, was formulating the Rules and Constitutions of both brothers and sisters; and in a letter to his spiritual children, written in 1845, he assured them that his work neared completion, and he urged all meanwhile to conform perfectly to what they knew to be the foundation of the religious life—the spirit of obedience, of poverty, of chastity; and above all, that of charity.

In 1845 a grant of five thousand francs by the Society of the Propagation of the Faith, and a donation of seventy-seven acres from the inhabitants of Bertrand, made it possible to carry on and even to extend the work of the sisters. A new frame building was put up, a structure then considered imposingly large; it was of two stories, twenty by forty feet, with a one-story addition of twenty-five by twenty feet for a kitchen. The new building was finished in the spring of 1846 and was named "Our Lady of the Seven Dolors." Nor must we overlook another addition to the institution, namely, a blacksmith shop, purchased for *five dollars,* which, being joined to the convent, made a parlor or office for the use of Father Sorin on the occasions of his visits to Bertrand. This little frame structure was among the movable property transferred to St. Mary's, where it more than served its day in usefulness, if not in beauty.

During 1845 the little community was augmented by worthy subjects: Miss Anne Riopelle, Sister Mary Assumption, received the habit in May of that year; and on Christmas day, 1845, Miss Margaret Gleason, Sister Mary of the Compassion, and Miss Mary McIntyre, Sister Mary of the Im-

maculate Conception, received the insignia of membership as Sisters of the Holy Cross. Other co-laborers presented themselves at various times in these initial days of the young community, but, because of poor health or for other reasons, did not remain. The number, all told, at the close of 1845, was fourteen. From that time on there was a steady accession to the ranks, and receptions and professions became of frequent occurrence.

In February, 1846, the following report of a religious reception appeared in the *Catholic Miscellany,* an account which throws light on public opinion at that time and on times preceding:

Three young ladies took the habit, February 20, 1846, the Reverend President of Notre Dame officiating. The imposing ceremony was witnessed by a number of protestants. There was neither contempt nor ridicule on this occasion, which was very different from a former one fifteen months previous, when the first ceremony of the kind took place. The spectators then were all sympathy for the young ladies, who were looked upon as dupes of priestcraft and superstition. Their action was considered wicked and unnatural, and those who did not do worse shook their heads at the religion which tolerated a course so anti-protestant and anti-Christian also. The ceremony has taken place several times since, curiosity has given place to inquiry, and the marked difference of opinion and sentiment indicates such a change as must be highly pleasing to the Fathers of the Holy Cross.

The dress worn by the first sisters consisted of a black serge habit and cape, a blue worsted belt about one and a half inches wide; a small linen cap close to the head, a band across the forehead, then a second cap with a fluted ruffle close to the face; to this cap was attached the guimpe, and over all was a black delaine veil. The head-dress resembled, in general, that worn by the Visitandines. The chaplet of the Seven Dolors and the present insignia of profession, the silver heart, though not exactly like the one in use to-day, were part of the habit. It was in March, 1853, at the investiture of Sister M. Euphrosine (Miss Pepin), and Sister M. Eugenie (Miss Nail), that the cap and collar, now worn, were finally adopted. The uniformity suggested by this detailed account of the habit is not to be taken literally, for, from the diary of a young religious of those early days, we learn that because of poverty there was no little variety in the dress of the sisters. Of her preparation for the habit, she writes: "I repaired to the room called the Novitiate, which was also a clothes-room, and there saw Miss Nail busily employed sorting pieces of different materials and shades of black with which to make our habits. Her habit was a com-

bination of cloth, merino, and alpaca; the skirt of mine was of dyed merino, the waist of some other pieces of cloth, the sleeves were manufactured from an old apron, and the cape from an old black shawl."

In 1846 Father Sorin was called to his native land, and after some months returned to Notre Dame, with a colony of French sisters and postulants; in this little band was Sister Mary of the Cenacle, destined to play an important, if brief, part in the new community; and Sister Mary of the Ascension, long prominent in administrative affairs, and who lived to celebrate her Golden Jubilee.

Sister Cenacle's executive ability and her truly religious spirit commended themselves to Father Superior, as Father Sorin was called by the sisters; and before very long she was made Mother Superior, in which capacity she won and kept the respect and love of all, and administered the affairs of the community with energy and discretion.

During the beginnings of the sisterhood at Bertrand and at Notre Dame, Father Sorin was all in all to the struggling little band. Material needs were pressing, the disadvantages under which they labored were many, the work was arduous, but the devoted Founder was guide and help and strength

to them. It was in his office of spiritual Father, however, that he aided and strengthened and consoled best. His beautiful spirit of faith kept theirs kindled; and his unwavering trust in Mary, the Mother of God, was a flame that touched their hearts to ardor when hope burned low. He taught the sisters not only the necessity of meditation and the spiritual fruit to be gained therefrom, but he taught them how to meditate, taking the method of St. Ignatius as best suited to the spirit of the Congregation. He came frequently to Bertrand, usually on Wednesday evening, gave instructions to the sisters, heard confessions, inquired into the little affairs of the day with fatherly solicitude, and, having spent the night at the home of Mr. Bertrand, celebrated the Holy Sacrifice on Thursday morning, with a beautiful reverence that made the Mass seem what it is, the "only real thing on earth." Then, before leaving for Notre Dame, he would have a few more words of cheer for the devoted laborers in the poor vineyard, and his parting blessing carried with it a joy, an unction, that shed a brightness over the day until the night fell, when, the labors over, the sisters gathered before a statue of Our Lady to sing as a vesper hymn, the *Stabat*

Mater. This statue was brought from France in 1845, and was honored in the community-room at Bertrand under the title "Our Lady of Consolation," and surely there was need of Mary's gentle help. How many a young Sister of the Holy Cross, brave, yes, but weary and disheartened, perhaps just ready to take her hand from the plough and to look back, instead turned to the sweet face that made the heavenly Mother seem an earthly one in nearness and humanness, and in that look, which was prayer, gained strength and courage anew! And in the years since, has the statue been a solace, a comfort; when it was removed from Bertrand to St. Mary's, it occupied a mound where Loreto now stands, and when, in 1859, Loreto was built, the statue was placed in a niche in the façade. Later, when the community chapel was erected against Loreto, the statue was installed in the novitiate, where it remained for several years. At present, it has a place of honor in the sitting-room of the sisters' infirmary, where it has a double claim to its dear title, "Our Lady of Consolation."

The little log chapel at Bertrand was a place of memories to the sisters; built on the Niles road by Father Badin, of missionary fame, it was moved to

Bertrand and joined to the convent building as a room for the community prayers and religious exercises. It was the ardent desire of the sisters to have the Blessed Sacrament in this chapel, and Right Reverend Bishop Lefevre, on the occasion of his first official visit, readily granted the permission; but none dreamed how tragic would be the manner of the fulfilment of their hopes.

That night, November 7, 1847, the village church was robbed, the tabernacle was broken open and the sacred vessels taken. The discovery of the sacrilege in the morning filled the community with sorrow, and the sisters offered prayers of reparation while awaiting the coming of Father Sorin. On his arrival, he removed the Sacred Hosts which had been left on the corporal to the sister's chapel, and the procession from the church was sadly impressive. The log cabin was a worthy place of worship for the Sisters of the Holy Cross, who within its hallowed walls, gathered light and strength for the apostolic life, a life imitative in a degree of Father Badin, who built the log church, and who so often offered the Holy Sacrifice therein. This zealous missionary, who for some time made Notre Dame his home, followed with interest the

progress of the new community, and it seems especially fitting that he now rests at Notre Dame, beside Father De Seilles and Father Petit, a trilogy of names that live on the pages of the history of the great Northwest, and, we feel confident, on the pages of the eternal records.

OUR LADY OF CONSOLATION.

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Development of Community at Bertrand.

* * *

WHEN the charm of the early morning hours is gone and the heat and burden of the day is upon the laborer, there is naturally a flagging of interest, if not of effort. The day seems long, the work hard, the earth unresponsive, and the heavens stretch out like a vast dial, marking but hours of toil. Then it is that the inner spirit calls upon the strength and courage gained in the silent night, and, armed with purpose, the hands take up the work again, the mind passes from seedtime to ripened harvest fields, and the heart is renewed in hope. Thus, the little community in the beginning of 1848 confronted a reality that called for heroic courage. The eagerness of initial effort, the strength that comes with united action in common struggles, common dangers, common deprivations, had lost the glow of the first fervor, and but for

the strength gained in the silent watches in the little log chapel, where faith and hope and love were renewed, the Congregation of the Sisters of the Holy Cross would, in the annals of time, have been "as the remembrance of a guest of one day that passeth by."

The foundation years gave place to the period of actual organization, and from 1848 to 1855 the community took shape along positive lines laid down by the intrepid Father Sorin, who, though known in those days as Father Superior, and later as Father Provincial, had all the cares and all the anxieties regarding matters spiritual and temporal, that fall to the lot of a founder. Details were not small to Father Sorin, and yet he ordered all things with a largeness of understanding that marks the wise administrator. Keen insight, quick comprehension of a situation, full appreciation of opportunity and firm grasp of affairs, all of which are looked upon as characteristics of the American of to-day, were shown by Father Sorin in the formative period of the community of sisters under his guidance, and to his wise counsel and prudent administration, as well as to his constant efforts to spiritualize actions and sanctify motives, does the Congre-

gation, under God, owe its preservation, its growth, its power for good.

While the sisters continued their services along domestic lines for the Fathers and brothers at Notre Dame, preparation for the work of education engaged the special energies of the community. Professors from Notre Dame and those of the members who were competent to teach were employed in preparing the sisters. Nor were students lacking. Inconveniences notwithstanding, the school at Bertrand had all the pupils that could be accommodated, though up to this time, because of scarcity of teachers, little in the way of educational facilities could be offered.

April 28th, 1848, brought a serious loss in the death of Mother Mary of the Cenacle, Superior of the sisters, who was an exemplary religious and wise executive. The archives record that "Mother Cenacle was a woman of tried virtue and of more than ordinary merit. Her knowledge of the world, her tact, zeal, devotedness, obedience, spirit of faith and of confidence in God, whom she loved with all her heart, made her beloved by all. Her short life in religion was a long series of acts of all the virtues, and her protracted malady placed her great

courage in a strong light. Of her last end it was said, 'If angels were to die, they would surely die such a death as hers!' "

Mother Cenacle died at Fort Wayne, where she had been taken to consult a physician, and where the Sisters of Providence gave her and Sister Assumption, who accompanied her, not only hospitality, but sisterly kindness and sympathy. After Mother Cenacle's death, Mother Theodore Guerin, the able and zealous founder and superior of the Sisters of Providence in this country, moved by a generous sympathy, visited the bereaved community at Notre Dame and Bertrand, consoling the sisters and aiding them by her motherly counsel, and this at a time when her own way was beset with trials.

Sister Assumption took Mother Cenacle's place temporarily; and she was succeeded by Sister Mary Redemption, who in turn was replaced by Mother Mary du Sauveur, who was brought from Canada in July, 1849, by Father Sorin, to be Superior of the little community. This appointment was most timely, for Mother du Sauveur was a woman of discernment as well as of superior education. There was an immediate impetus in school-work, and

soon was inaugurated a period when it was said, "The Academy begins to fly with its own wings." These "wings" were forty feet each, and attached to a building with ninety-two feet frontage, a structure most imposing for those times. In 1850 the roll showed fifty boarders, and everything was so well organized as to justify the publication of a prospectus, setting forth the advantages of St. Mary's Academy, as the new school was called, and giving terms and regulations for the wardrobe required by pupils. The reader of the modern school prospectus smiles at the schedule of prices; for example: "Board and tuition, thirty-five dollars per session of five months." And one sees the wisdom of the postscript to the wardrobe regulations, which says, "Pockets must be inserted in all dresses of pupils." The directions for reaching the institution also teach an object lesson. The prospectus states that a "daily line of stages running from Niles to South Bend and passing through Bertrand forms the connection between the Michigan Central and Southern railroads, and renders the Academy easy of access from all parts of the country." In those days, to come from Chicago, one had to take the steamboat across Lake Michigan to St. Joseph, and

travel from there to Bertrand by stage! However, in 1851 the road now known as the Lake Shore and Michigan Southern was completed, much to the convenience and advantage of Notre Dame and Bertrand. In January, 1851, the State of Michigan recognized St. Mary's, and granted a charter, which seemed to insure the carrying on of the good work, and at the same time to give the public confidence in the institution. Soon after this, while Father Sorin was in France, he procured what served as a charter for the spiritual life of the pupils—namely, the rules and constitutions for an Association of Children of Mary, with an act of affiliation with the branches of the Society in Europe, enriched by the Church with indulgences. The Sodality was formally established at St. Mary's, Bertrand, in May, 1852.

The same year Mother du Sauveur was replaced by Mother Ascension as Superior. The frequent changes chronicled for the early years were, no doubt, trying in some ways; but fortunately, Father Sorin's spirit was dominant at both Notre Dame and St. Mary's, Bertrand, so a change of superiors did not always mean a change in methods of administration.

The disposition to spare no means that might fit the religious for their work, was early evident in the community; and, in 1851, sisters were sent to Loretto Convent, in Kentucky, to take lessons in painting and music. The forming of a class for deaf-mutes necessitated the special training of teachers for the work; so Sister Mary Angela (Eliza Gillespie), whose religious life forms an important part in the life of the community, was sent to France, there to make her novitiate, and at the same time to learn the science of instructing deaf-mutes. On her return in February, 1854, Sister Angela received the "obedience" of directress of the Academy at Bertrand. With the sisters who returned from France was Mother Mary of the Immaculate Conception, sent from the Mother-House to make the regular official visit. The task was a difficult one; and if results were not satisfactory to the community in this country, it is not to be wondered at, considering that the visitor judged from the standpoint of a stranger and a foreigner. Some of the measures taken by Mother Conception were looked upon as drastic, but as there was no question as to the visitor's authority, so there was

no question as regards the obedience rendered by the sisters.

The diocese of Vincennes had passed into other hands; and while there could be no impugning the uprightness of intention on the part of ecclesiastical authorities there or in the diocese of Michigan, the atmosphere had not the clearness of perfect understanding. The relations between France and the Indiana province, and the relations between Notre Dame and Bertrand, gave to the little missionary and educational centre, notwithstanding its actual dependence on the diocesan powers, a seeming aloofness, a solidarity that presented the aspect of independence. Because of this, there was a withholding of that full episcopal approbation which is absolutely necessary to the peace and happiness of true children of the Church. There could be no censure on the sisterhood, but there was wanting the sympathy which makes labor light and which takes the savor of bitterness from the bread of toil.

About this time, 1854, the novitiate was moved from Bertrand to Notre Dame, and the sisters stationed there took possession of the new house, where the privacy of almost cloistered community life was enjoyed. But God's love presented fresh

ST. JOSEPH'S CHURCH, BERTRAND, MICHIGAN.

ST. JOSEPH'S CHURCH, BERTRAND, MICHIGAN.

trials. During the first retreat in the new convent an epidemic broke out at Notre Dame, claiming one after another among the religious—priests, brothers and sisters. It proved to be the cholera, then prevalent in the United States, and it left the ranks of the religious sadly depleted; while those who were spared were worn out physically from nursing the sick, burying the dead and at the same time carrying on the duties of the daily routine. Many a scene of heroism was enacted in those dread days, and many a humble soul rose to heroic heights in those hours of trial. Truly God was with the community, and the crosses that rose in the graveyard were so many new claims to the title "Congregation of the Holy Cross."

While Notre Dame passed through this period of ordeal, the establishment at Bertrand, under the direction of Sister Angela, succeeded beyond expectation; she seemed to impart her spirit to all, sisters and pupils. The standard of the school was raised; there was the beginning of a general trend towards the best in the intellectual and artistic training of the students; and her hands fashioned the first rude book-shelves that were dignified with the name of "library." But this success notwith-

standing, there was always a feeling of insecurity by reason of the sentiments of the Bishop of Detroit, and Father Sorin thought of establishing the sisters at Mishawaka, where some time before he had invested in property with this project in view. As a preliminary step, a school, "Holy Angels Academy," was opened, with Sister Euphrosine as Directress; but, owing to prejudice, fostered by the "Know-Nothing Party," there were few pupils. Later, the orphans who had been cared for at St. Mary's, Bertrand, and the pupils of the Industrial School were transferred to Mishawaka, where they remained until May, 1855.

Meanwhile a tract of land west of Notre Dame, along the St. Joseph River, known as the Rush property, heretofore resolutely kept out of the market by the owner, despite the efforts of the Congregation to secure it at a reasonable valuation, was sold to Father Sorin for eight thousand dollars, whereupon the problem of a suitable site for the Mother-House of the sisters was solved. Father Granger called Father Sorin's attention to a wooded elevation on the river bank, a mile and a quarter from Notre Dame, which seemed especially adapted for the new home;

and, after consultation with Bishop Purcell, the Chapter of Administration resolved that there should be no further expenditure at Bertrand or at Mishawaka, but that all available means should be used in establishing the sisters on the site chosen, a movement entered into with spirit, all objections on the part of the See of Vincennes having been withdrawn. A sufficient appropriation was made, ways and means considered, and the corner-stone was blessed April 24th, 1855, by Father Sorin, who gave the institution the title, "St. Mary's of the Immaculate Conception." In May of that year, the Industrial School—pupils and building—was transferred to the eminence overlooking the ravine east of the present buildings at St. Mary's, and was known as "St. Joseph's School." Later it was moved a short distance westward. Excellent training was given in industrial arts, until in 1862, when the demand for sisters in other lines of duty made it necessary to discontinue the work.

In May, 1855, the sisters' house at Mishawaka was placed in the hands of a contractor, to be moved to the Rush property, and the closing months of the school year at Bertrand were marked by preparations for leaving the early home of the community.

Very material encouragement to carry on the project came to Father Sorin about this time in the gift of a valuable estate in Ohio, by Mr. William Phelan, stepfather to the Reverend Neal H. Gillespie, C. S. C., and Sister M. Angela. By assuming the mortgage on the property and fulfilling certain monetary conditions, the community secured possession of land worth three times the indebtedness on it. This unlooked-for good fortune removed any lingering question as to the expediency of the new foundation then under way, and gave fresh impetus to the work. Everything pointed to the wisdom of the move, yet the sisters of the pioneer days, as the hour for departure drew near, remembered the roses and the sweetbriar rather than the thorns. The very places of hardship were endeared to them, and the humble chapel was full of hallowed memories. On April 26, 1854, the Association of Nocturnal Adoration of the Blessed Sacrament had been established at Bertrand, and the hours when the sisters had knelt in turn as ambassadors for the Congregation before the Altar-throne had bound them by a thousand ties to this home of their early religious life. But the realization that the same King would receive their homage in a new court

took the sharp edge from the natural sorrow of leaving the old convent home, and the Commencement Exercises, held on June 28th, marked the close of a notable epoch in the life of the community and the beginning of an era even more important.

Some Successes and Failures.

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In true character interpretation one must harmonize contradictions, so also one must blend successes and failures in portraying the development of the Congregation of the Sisters of the Holy Cross, thus giving recognition to the fact that not results alone, but processes as well, make up life. Then, too, success and failure are relative terms, and, until we can measure the force of a spiritual influence, must remain so. In the early days of the community, many of the undertakings of the sisters more than met the most sanguine expectations, while others fell far short of even reasonable hopes. Whatever the causes of the failures,—whether errors of judgment or understanding, personal limitations in those charged with the several works, or a combination of unfortunate circumstances,—it remains a fact that every enterprise was undertaken and carried on with a good intention. The results

only verify the words of St. Paul, it is not he that planteth, it is "God that giveth the increase."

Within a week after his arrival at Notre Dame du Lac, Father Sorin had written to the Very Reverend Father Moreau about the Indian missions, of which the new home of the Fathers of the Holy Cross was the centre. He related to him the story of Father De Seille and Father Petit, and asked if he might follow their example and devote himself to the needs of the Indians. He referred to his love for the work imposed on him by obedience, but added with simple earnestness: "To declare everything without reserve, I love, too, the Indians of M. De Seille and of M. Petit. I thank Heaven that I am now among them. I see nothing in the world to be preferred to the condition of a missionary among the Indians. I have been informed of the best means of inducing them to do good, and, I hope, with the help of God, to succeed in this some day. I am still young, I shall learn their language in a short time; in a year I hope to be able to understand them. Let me then hasten to my dear Indians. Yes, it is settled, you grant my request, you permit me to look upon this flock, now without a shepherd, as my own portion."

In the same letter, as recorded elsewhere, Father Sorin asked for sisters for the Indian mission. At the Mother-House in France, the apostolic spirit was strong, and this country was regarded by many of the priests, brothers and sisters only as the home of the Indian. From a diary of a member of the community, still living, we learn that she was drawn to Holy Cross through accounts given by Father Baroux of the labors of the sisters at Pokagon, Michigan. And this missionary spirit was manifested as a community characteristic from the first.

The sisters arrived at Notre Dame in 1843, and in the spring of 1845, Sister Mary of the Crucifixion (Angot) and Sister Mary of the Holy Cross (Sweeney) went from Bertrand to Pokagon to teach the Indians. Father Allouez, in 1680, had founded a Christian settlement among the Pottawattomies, near the present site of Niles, Michigan, and the mission work was kept up until 1759; then, for want of laborers, the vineyard was without care, except for the ministrations of passing missionaries, until in 1830, when, in answer to an appeal to the See of Detroit by the Chief Pokagon, the services of Father Badin, the first priest ordained

in the United States, were secured for the Indians.

The Chief's petition has all the simple dignity of sincerity, and speaks volumes for the spirit inculcated by the early missionaries. One can readily picture Pokagon's erect form and earnest face as he thus pleaded:

> My Father, I come again to implore you to send us a Black Robe to instruct us in the Word of God. If you have no care for us old men, at least have pity on our poor children, who are growing up as we have lived, in ignorance and vice. * * * We still preserve the manner of prayer as taught to our ancestors by the Black Robe who formerly resided at St. Joseph. Morning and evening, with my wife and children, we pray together before the crucifix. Sunday we pray together oftener. On Fridays we fast until evening, men, women and children, according to the traditions handed down by our fathers and mothers, for we ourselves have never seen a Black Robe at St. Joseph. Listen to the prayers which he taught to them and see if I have not learned them correctly.

And the records go on to say that the Chief then fell upon his knees, made the Sign of the Cross and recited in his own language the Lord's Prayer, the Hail Mary, the Apostles' Creed and the Ten Commandments.

Father Badin was succeeded in 1832 by Father De Seille, and his work was taken up by Father Benjamin M. Petit. A few years before the com-

ing of the sisters, the Government had transferred the Indians of this region to a reservation west of the Mississippi; but there were some who preferred to depend upon the soil and their own labors, so they remained in Southern Michigan and Northern Indiana, forming a part of the then existing parishes. There were about two hundred in all, and it was to teach the children of these Indian families that the religious went to Pokagon.

The sisters occupied a small log house, close to the little frame church. They learned the language of their pupils, taught them their religion and the ordinary branches of a common school education, entering into their hopes and plans with an interest that won gratitude and confidence. Indian hymn-books were secured, and the praises of Mary rose before Our Lady's shrine with a sweet earnestness that brought solace to the devoted teachers and encouragement in the arduous work. Sister M. Basil, Sister M. of the Assumption, Sister M. of the Sacred Heart and Sister M. of the Redemption were among the missionary sisters at different times, and often in the vacations they entertained the community by telling their experiences with the Indians and by dramatically rendering the Indian songs and

hymns. It was a happy mission, but the building up of the country and the gradual dispersion of the Indians did away with the need of the sisters, and the house at Pokagon was closed, after a period of usefulness extending over about seven years.

Between 1847 and 1855, foundations were made at St. John's, Mackinac, Louisville, Lowell, Laporte, Michigan City and Mishawaka. But the scattered population, the scarcity of permanent priests, which made it impossible for the sisters to hear Mass and receive the Sacraments regularly, the difficulty of direct communication with the Mother-House, and the absence in not a few cases of the necessities of subsistence, made it imperative to give up some missions which in the beginning had seemed promising. Of the above establishments, Lowell, Laporte and Michigan City are the only ones that became permanent.

In 1847, four sisters formed part of a colony which made a foundation at St. Laurent, Canada; but as the Mother House in France had most to do with its development and as it remains under the authority of France, the history of its progress, however interesting and edifying, does not properly belong to this narrative. A little later than the

Canadian settlement was that of New Orleans, which also forms a part of the French Congregation. It was opened in 1849, when four sisters went to assist the priests and brothers and to care for boys at an orphan asylum in that city. The development of the Southern establishment was rapid and other lines of work demanded attention. It was evident to those at New Orleans and at Notre Dame that a novitiate was a real need and *Ste. Croix,* France, was early petitioned for the necessary authorization. At the instance of Father Moreau, a foundation was made in New York from New Orleans in 1854, and glowing representations of the situation on the part of the superior then in charge in New York, resulted in the sending of sisters for the undertaking from Notre Dame, Canada, and New Orleans. Father Sorin, supposing that Notre Dame du Lac was the Mother-House for the missions in this country, took measures regarding the personnel of the institution, which met with opposition because of counter-orders from France. Misunderstandings between the ecclesiastical authorities in New York and those of the community, disaffection among members in New Orleans and in New York, and individual errors in judgment

and discretion, brought about, both in New Orleans and New York, conditions painful and humiliating to those to whom the honor of the Congregation was sacred. There could be but one course to pursue in regard to the Eastern house; the sisters were withdrawn and the institution closed.

The year 1856 witnessed the establishment of the Sisters of the Holy Cross in Chicago, where, under the Right Reverend Bishop O'Regan, they took charge of the domestic service of the University, conducted by the Fathers and Brothers of the Holy Cross, taught the Holy Name parochial schools, St. Joseph's German school, and opened an industrial school. The difficulties inevitable in foundation days were encountered, but there was an encouraging interest in the work on the part of the clergy and people. The schools were prosperous and the field for good seemed to promise results gratifying to the community. But the transfer of Bishop O'Regan in 1858, and the subsequent installation of the Right Reverend Bishop Duggan, as his successor, brought about great changes. The new incumbent refused to recognize the arrangements or even the formal contracts of his predecessor in regard to the devoted Fathers and Brothers

of the Holy Cross; and after a series of appeals, the Congregation was recalled by Father Sorin, the sisters being included in the withdrawal, although they were not directly concerned in the unpleasantness with the Bishop. The account of the sisters' departure as recorded in the diary of one of the religious, tells us with a touch of humor, that "Captain Gleason, who was preparing to go to the war, had his company, the Montgomery Guards, and a band of music, escort us to the depot, and Mother Liguori remarked that our departure looked like a triumph." The "triumph" was only in looks, however; for the sisters left Chicago with regret. They had made many friends, and the services of the community, to all appearances, were needed at the time; humanly speaking, it seemed a mistake to give up the mission; and, if it is true that "obedience is better than sacrifice," it is also true that sometimes obedience is sacrifice.

In 1856, the Right Reverend John Nepomucen Neumann, of saintly memory, requested the Sisters of the Holy Cross to establish an industrial school in Philadelphia, and four sisters under the direction of Sister M. Angela were sent on to make the foundation. Before many months the parochial schools

at St. Paul's and St. Augustine's were in charge of the sisters, who had the consolation of seeing their labors fruitful of good from the beginning. The financial stress of 1857 was felt very keenly by the community, but, notwithstanding, success crowned the efforts of the sisters, who, in 1861, opened in West Philadelphia a select school for day pupils and boarders. Everything pointed to the accomplishment of good in the field of Christian education, but the disturbed relations between France and Notre Dame, referred to in the account of the New York foundation, brought about conditions in Philadelphia that called for summary action on the part of those concerned. Father Sorin's decision was, that, as affairs seemed to approach a climax the effects of which could not be foreseen, the sisters had better return to the Mother-House. Here, again, obedience meant sacrifice, and it was a sad comfort to know that the Right Reverend Bishop Wood, who had succeeded Bishop Neumann, told the sisters, as he gave them his parting blessing, that he more than regretted their leaving.

Susquehanna, which claimed the sisters less than two years, Buffalo, tentatively held as a mission for one year, and Bourbonnais Grove, Illinois, where

the sisters conducted a school from 1858 to 1860, complete this chapter which we have headed "Successes and Failures." Failures those mission assuredly were, if we consider their want of permanency, and, in some cases, the circumstances which brought about their dissolution; but, if we take into consideration the fact that in the process of those years of trial, the general body of the community was growing, and that its spirit was being confirmed by the hand of God with the strengthening chrism of sorrow; if we remember that through those foundations individual souls were benefited, and that some of the most useful and edifying subjects of the Congregation during those years cast their fortunes with the humble followers of the Cross, then must we hesitate before pronouncing a failure that which in the alphabet of Providence may have spelled success.

FIRST BUILDINGS AT ST. MARY'S (1859).

The Founding of St. Mary's.

AUGUST 15th, the feast of the Assumption of Our Lady, is to many of the Sisters of the Holy Cross one of those "holiest of holidays," an anniversary not of the heart alone, but of the soul, for it is the day on which they received the religious habit and pronounced their final vows. More than this, it is the anniversary of the establishment of the Congregation in its new home on the banks of the winding river.

The archives relate that on the Feast of the Assumption, 1855, the sisters from Bertrand went to Notre Dame to celebrate the festival with the religious solemnity already a feature of the holy days in that centre of faith and piety. All assisted at the Holy Sacrifice and remained for Vespers in the afternoon. The procession in honor of Our Blessed Mother was an institution even in those days, and it is not hard to imagine the wistful looks that must have been turned towards the west as

the procession wound around the lakes and the sisters sang the invocations to Our Lady; and, as, later, heads and hearts bowed in the chapel for the blessing of Mary's Son, how fervently must not His benediction have been implored on the new foundation!

When the religious ceremonies of the day were over, Father Sorin brought Sister M. Angela and Sister M. Euphemia to St. Mary's; and if there was little formality in the manner of installation, it is hardly to be wondered at, for the building, as the two sisters found it on that first day, fifty years ago, suggested nothing of ceremony. The frame structure from Mishawaka had been put together on its new site, and only one room in it was plastered and ready for occupancy. Outwardly cheery and full of courage, the two sisters went through the inhospitable-looking building, and if there was any sinking of the heart at thought of all that was to be done, it showed not in look or word. Having arranged that Sister Angela and Sister Euphemia sleep at St. Joseph's Industrial School, referred to in a previous chapter, Father General left the pioneers, and, with his blessing on them, the two sisters faced the new situation alone.

Sister Angela—or Mother Angela, as we may hereafter call her, for from this time on we find her always in some official relation with the community, —began at once to plan the work of preparation for the coming of the sisters, and for the opening of the school in September. The next morning she declared that the measures arranged for in their legislative meeting of the night before called for an immediate executive session; whereupon, she herself set about washing windows, while Sister Euphemia, with equal zest, applied herself to cleaning the floor!

The second night also was spent at St. Joseph's; but some furniture having been brought from Bertrand, the third day found the two sisters fully installed. All day long they were too much occupied with the work of cleaning and arranging the house, taking room after room, as the plasterers and carpenters completed each, even to look at the beauties of nature around them; but in the long, quiet evenings of those first days the charm of the place, the patient grandeur of the great trees, the endless song of the river,—all must have impressed their hearts; and if in the distance they heard the bell at Notre Dame, they must also have heard close to

them the soft music of the *Angelus* that would one day ring out across this forest solitude.

Order and comparative comfort grew out of this seeming chaos; by degrees the sisters were transferred from Bertrand to St. Mary's and in six months all, except those employed at Notre Dame, were domiciled at the new Mother-House, which included the convent, which served as novitiate and house of Professed, the Academy, the Industrial School, and the School for Deaf-Mutes. The records give the number of sisters who, in August, 1855, moved directly from St. Mary's, Bertrand, to the new St. Mary's, as twenty-five, all but ten of whom are on the honor-roll of the dead. The following are the surviving pioneers who will have a special, a personal interest in the celebration of St. Mary's Golden Jubilee, a Jubilee made possible by their self-sacrifice, their devotedness, their untiring labors: Mother M. Augusta, Sister M. Compassion, Sister M. Euphrasia, Sister M. Euphemia, Sister M. Augustine, Sister M. Appoline, Sister M. Anatholie, Sister M. Bertha, Sister M. Clothilde and Sister M. Bernard.

Though there was not a little prejudice among non-Catholics of the neighboring towns, some of

the leading citizens of South Bend showed an interest in the new foundation; Judge Stanfield aiding materially in putting St. Mary's on a legal basis as a regular corporation, giving his counsel and services most generously, and before the opening of the Academic years 1855-1856, the institution had a legal existence and was recognized by the State.

Until 1860 the buildings were the frame structures which had been moved from Mishawaka and Bertrand, and the ways and means adopted in order to meet the demand for room in those days, fully verified the saying about necessity and invention. Among the various Bertrand contributions to the new foundation was the little blacksmith shop, or cottage, mentioned before as having been purchased for five dollars. This frame building served as a sort of guest house, and was for a time occupied by Mr. and Mrs. Phelan, Mrs. Redman (Sister Elizabeth's mother), and her grandchild, Edith Lilly, who became Sister M. Cecilia. In 1858, a frame building was erected south of the "old brown house," as the first Academy was called in later years, and was used as a general assembly hall until 1859, when it became St. Michael's Chapel.

In time it retroverted to the original purpose, but having been partially destroyed by fire in 1879, it was torn down. The next structure erected was the Chapel of Loreto, the *Santa Casa* of St. Mary's, and while there is little in the way of official record regarding this blessed shrine, there are many who cannot forget Loreto in the setting of their soul-history. The plan of the chapel, with exact measurements of the Holy House at Loreto, was brought from Italy by the Reverend Neal H. Gillespie, C. S. C., and the building begun in 1859 was blessed by the Right Reverend Bishop Luers, of the diocese of Fort Wayne, in September of the same year. Though a shrine of devotion open to all, for years it was associated closely with the Sodality of the Children of Mary, and it has always been a favorite spot with the students, as many votive offerings testify. There in the quiet chapel the cares of the busy school-day seem to slip off as the chaplet of Our Lady slips through the fingers, while to the sisters, Loreto is a place where the present meets the past before the Altar throne, and where, almost unconsciously, the heart frames the prayer, "Eternal rest give unto them, O Lord!" Adjoining Loreto, a small presbytery was built the same year, Father

Sorin's room leading into the chapel; and additions later on gave accommodations for the chaplains and for visiting clergy.

In 1862, the first brick structure, long known as the main building, was put up and fitted with every convenience of that time, and the increasing number of pupils justified the most sanguine hopes of those charged with the administration. The music-hall was decided upon in 1865, this building marking the tenth year of the establishment of the new St. Mary's. And what changes had been wrought in those ten years, changes which held within themselves the promise of future developments! The grounds had been artistically laid out, largely by Mr. Phelan and Mother Angela, the Rosary Circle forming the centre of a beautiful design in landscape gardening; cedar and osage hedges had been set out, and the avenue symmetrically outlined in maples and sycamores; the lilac bushes, forming fragrant lanes of purple bloom, had been planted and the orchards well started. Nature's charms had been, if not doubled, at least enhanced by an art that recognized the charms of nature unadorned.

All this is of material growth, but it implies the progress of the Congregation in number and

in standing. In this decade the community more than doubled in membership, and though some of its efforts in the way of extending its usefulness had proved unsuccessful, as elsewhere recorded, other successful foundations had been made, permanent establishments of which an account will be given later. The work of the sisters during the Civil War also calls for special mention, but, chronologically, it is to this period of the community's development that the narrative belongs; and the withdrawal from St. Mary's and the missions of the large number called for in the war-hospitals, added not a little to the already heavy burdens of the sisters left at the home-posts. But if this time was one of care and of unremitting labor on the part of all, it was not without its compensations, for the number of students at St. Mary's was larger than ever before and there was a distinct academic spirit.

The records of those momentous years include the names of many earnest workers in the building up of the community and the school, and where all gave of themselves so generously, seemingly desiring only to spend and be spent for Him whose cause the work primarily was, it is impossible to give an adequate list unless all are mentioned.

A notable event in this first decade of years was the official visit, in 1857, of the Very Reverend Basil Moreau, Superior General of the Congregation of the Holy Cross, a visit attended with important results, and one which marked a new period in the life of the community. The official bearing on the Congregation of the Superior General's coming belongs to a later chapter; here we shall simply quote from a letter of Father Moreau's his description of the reception he met at St. Mary's, with a view to showing how much had been done in the way of progress along artistic lines, and how from the first Mother Angela's influence was felt in all things, even the smallest. The extract is from a letter written by Father Moreau on board the vessel which bore him back to France, and was addressed to all his spiritual children:

The benedictions of heaven are too abundant not to acknowledge the protection of the august Patroness of the Society of the Sisters, and to honor whom, the good Superior of the Academy at St. Mary's (Mother M. Angela) prepared a beautiful ceremony, the remembrance of which will never leave me. It was on the evening of September 8th that I was witness of a majestic procession composed of all the religious and the students, each bearing a wax candle like a starry light; numerous arches ornamented with taste and glittering with lights spanned our way; and

at the end of a long avenue, on a little mound overhung by a tall tree, an altar had been erected and decorated to receive the statue of the Blessed Virgin, which was carried in state by the white-veiled young girls. While the procession moved through the dusk, hymns were chanted. From this station we went along a path lighted by tapers to a beautiful island, which was blessed and consecrated to the Immaculate Virgin.

Thus we see in the days of small but enthusiastic beginnings the ever-abiding desire of Father Sorin, Mother Angela and the sisters to draw young hearts through the medium of the beautiful to the God of beauty. What processions and sacred pageants became in later years at St. Mary's, we see in these lines from the pen of Eliza Allen Starr:

And the processions at St. Mary's—those marking the Rogation Days, *Corpus Christi,* the Feast of Our Lady of the Sacred Heart—so unique in their beauty, so unrivalled in their picturesque surroundings! Whatever might be their grandeur at Notre Dame, there was a tranquillity peculiar to St. Mary's, as the procession on Rogation Days passed under the blossoming boughs of the orchard on its way to the shrine of Our Lady of Peace in the freshness of the spring mornings; or, for *Corpus Christi,* or Our Lady of the Sacred Heart, just at the close of the day when the candles in the hands of the sisters and pupils made a line of blessed light along the winding bank of the St. Joseph River, pausing at Our Lady of Mt. Carmel; her arbor overhanging the edge of the wooded bank, and the "coo" of the mourning doves nested among the firs coming in like touches of pathos

to the songs of praise; then, to turn into the garden walks to Trinity Arbor, overrun with the blossoming trumpet-vines, their flowers darting out like tongues of flame! No pupil at St. Mary's can ever forget those processions; and no sister will forget how faithfully the beautiful ceremonial was always observed and forwarded by the beloved founder of Notre Dame and St. Mary's. In this way an æsthetic education, in its most exalted sense, has been given to every one so happy as to linger among these delightful groves and shaded ways.

Indeed, in all lines of the training given at St. Mary's in the early days, is seen a forecast of the years to come. Mother Angela was, in a sense, ahead of her time in matters pertaining to the education of young women, and long before the days of "higher education," she had outlined a plan of studies for St. Mary's teaching body that had as an end the highest and best in mental and moral training. To the first ten years must we trace also the beginnings of the reputation for excellence in the art of music which St. Mary's enjoys. In the Bertrand days, Sister Elizabeth (Mrs. Lilly) and her mother, Mrs. Harriet Redman, identified themselves with the community, and both consecrated their marvellous gift for music to the service of God, though Mrs. Redman did not become a religious. Sister Elizabeth's enthusiasm, combined with her

power of imparting knowledge of the musical art, soon drew pupils, and the encomiums she won for St. Mary's were remarkable for those times.

The records of the early years are most interesting to those who see in the past the promise of to-day, and viewed in such a light there is a significance in reports of Commencement Exercises, when in drama-form, arranged especially for the occasions, "Fabiola" and "Marie Antionette" and "Blanche of Castile" won laurels for the fair portrayers of those historic characters. In connection with Commencement memories, we shall be pardoned for recalling one of Most Reverend Archbishop Riordan's reminiscences—namely, that on a certain occasion, when St. Mary's premiums had not arrived in time for the distribution, Mother Angela borrowed the books received a few hours before by some of the Notre Dame students, the Archbishop among them, and after they had stood proxy for the belated books, and had been presented in public to the fair recipients, they were collected and returned to their rightful owners.

Though in the years preceding, the Academy had sent forth worthy students who had completed the studies of the course as then outlined, it was in

1860 that the first graduating medals—Latin crosses in silver—were conferred. Of this class, Mrs. Virginia Spittler Hammond, Lafayette, and Miss Ellen Eddy, South Bend, Ind., were honored guests at a late alumnæ gathering.

The later years of this decade brought many students from the South, and the spirit of patriotism, then in the very atmosphere of the country, stirred the quiet of even the convent halls, when the North and South met in the quick give and take of charge and retort. The story of one encounter, which, at the time, was widely circulated by the press, had as the leader of the Union party, Miss Minnie Sherman, daughter of General Sherman. The enthusiastic Federals among the Seniors draped the Stars and Stripes over a doorway through which the student body had to pass; but a loyal daughter of the South saw the emblem, and with flashing eye stepped from the ranks and pulled the flag from its place. According to the newspaper reports of the affair, we should here give as a *denouement* the list of wounded combatants; but truth obliges us to spoil the dramatic story by recording that, though there was a sharp sortie of some kind, the war which threatened, was, thanks to the presence of Mother

Angela and the sisters, confined to deadly glances and unspoken threats of vengeance.

Mother Angela's indefatigable zeal made it possible for her to seem to be in many places at once; for in the ten years constituting this first period of the life of the community we find record of her labors at St. Mary's, at Notre Dame, in Chicago, in Philadelphia, in Washington, and in the army hospitals at Memphis, Cairo and Mound City, while the variety of interests which engaged her powers challenges wonder and admiration. Whether compiling text-books, superintending the organization of a hospital corps, translating the Directory and Rules for the Congregation, conducting an examination of the classes, or presiding at the sisters' recreations, Mother Angela was always a centre of helpful activity, radiating an influence that impelled to highest effort; and it is not to be wondered at that in those early troublous times the community considered her vocation to Holy Cross a direct answer to prayer.

Relations with France and Notre Dame.

* * *

OBEDIENCE is the first virtue of the true religious; it is also the keynote to her relations with lawfully constituted authority. The members of a religious body are bound together by ties similar to those which insure the oneness of the family group, and as the children are to the parents, so are the subjects to their superiors. Hence there was a double significance in the title "Father" as applied by the first Sisters of the Holy Cross to the Reverend Anthony Basil Moreau, their spiritual guide, their devoted friend, the founder of their little corps. To him they rendered implicit obedience, and it was at his bidding and with his blessing that the missionary band of four intrepid souls set forth to new lands, to face new conditions, under the guardianship of his representative—the Reverend Edward Sorin. In those early days, the name of Father Moreau was enshrined in the memory of each of

the devoted exiles; and, as recruits from France joined the colony, memories were renewed, while those from this country who entered the ranks soon learned the story of Le Mans; and when, in 1857, he visited his American family, he was received with genuine welcome.

From the foundation days in the United States until this visit of the Very Reverend Superior General, the sisters had little or no direct communication with the Mother-House, as Father Sorin, now fully empowered to act for Father Moreau, had taken charge of the community. In 1852 he had been made Provincial, and, in 1854, because of the exigencies of the times, he had asked and obtained dispensation from obedience to *Ste. Croix,* the foundation house in France, for a term of years. Father Sorin's position was hardly an enviable one. A religious under the vow of obedience, he felt the weight of his own personal obligation, as well as his responsibility for others, soul and body, who were bound to obey him. In addition, he was charged by the Bishop of the diocese of Vincennes with the spiritual interests of a widely scattered population; and was at the same time the head of an educational movement, the direction of which

called for more than ordinary ability, energy and foresight. The spiritual relationship with the Mother-House was fully recognized and highly prized by Father Sorin, and there was little room for personal ambition in the whole-hearted dedication of his life to his chosen as well as appointed task.

There is not infrequently in human affairs a collision of interests, each of which has a moral right, according to the individual standpoint, and when this is the case there is more or less of the tragic in the results. Father Moreau wished to be superior in temporals, as in matters spiritual, over the Congregation of the Holy Cross in the New World; he claimed the final word as to the profession of subjects—priests, brothers and sisters; his sanction was required for the acquisition or the alienation of property; and he delegated to no one the privilege of appointments in the community. In none of these claims did he demand more than he felt was his right by virtue of his office. The community in this country, represented by Father Sorin, was willing to render all respect to the Mother-House, but it was not to be expected that France would fully understand conditions in the new province. The

distance made it impracticable to submit many of the business questions that naturally arose,—questions peculiar to the conditions of the times and demanding immediate settlement. The councils of administration at Notre Dame and St. Mary's, Bertrand, were better qualified than were strangers to decide upon the admission of subjects; and, finally, in the appointments to the various offices and missions, intimate knowledge of circumstances, as well as a delicate tact, was necessary, the first of which essentials was impossible to anyone not on the grounds. Viewed dispassionately, and as a thing of the past, it would seem that Father Sorin took the broader view, and that his apprehension of the larger relationships, which included all that Father Moreau had as ultimate end, together with the means that led thereto, showed a love for the general good rather than any desire of personal gain or aggrandizement.

While this statement of affairs would seem to refer to the relations between Notre Dame and France only, the sisters also were concerned, inasmuch as Father Sorin was the general administrator and counsellor for them during the first thirteen years of the community's existence; and if the

efforts of the sisters had finally met with anything like success, there was not one among them who did not feel that it was largely due to Father Sorin. There was no thought in those early years of "mine and thine" in the matter of property and finances. But "the new growth in the plant swelling against the sheath, which at the same time imprisons and protects it, must still be the truest type of progress"; so, in the course of events, the question of a distinct business organization naturally arose. The formal approbation of the priests and brothers hastened the solution of the question, for Rome had required the immediate severance of the sisters' branch from the association at the Mother-House, and had urged the same separation, as soon as practicable, in this country. The decree was promulgated in 1857, when the Very Reverend Superior General visited the institutions in Canada, Louisiana and at Notre Dame. Measures were at once taken to bring about a settlement, but it was no easy undertaking, and it was not until 1862 that the division was finally made, the Sisters of the Holy Cross receiving one-third of the resources of the Congregation and assuming one-third of the Order's liabilities. It was, of course, understood that the sisters should

continue their services at Notre Dame, the convent division of which was looked upon as a mission belonging to St. Mary's, the Mother-House in the United States.

In the meantime, friendly relations were maintained with France. The Mother-General of the sisters visited this country, and Mother M. Angela and Mother M. of the Ascension were delegates to a General Chapter held in 1860 at Le Mans. The year following, Father Sorin was appointed to govern the sisterhood without foreign intervention; but the Reverend Visitor sent in 1862 by Father Moreau did not respect this arrangement, and Father Sorin withdrew from the superiorship of the community of sisters. The matter became serious; the Right Reverend Bishop of Fort Wayne interested himself so far as to send, in the name of the sisters, a petition to Rome asking the approval of the community as a distinct organization, and the appointment of an American Bishop as Apostolic Visitor. Archbishop Purcell also used his influence in the furtherance of this measure; and at the same time the proposed Constitutions of the sisterhood were submitted for official approbation. The authorities in Rome charged with the affairs of relig-

CHAPEL OF LORETO.

continue their services at Notre Dame, the convent division of which was looked upon as a mission belonging to St. Mary's, the Mother-House in the United States.

In the meantime, friendly relations were maintained with France. The Mother-General of the sisters visited this country, and Mother M. Angela and Mother M. of the Ascension were delegates to a General Chapter held in 1860 at Le Mans. The year following, Father Sorin was appointed to govern the sisterhood without foreign intervention; but the Reverend Visitor sent in 1862 by Father Moreau did not respect this arrangement, and Father Sorin withdrew from the superiorship of the community of sisters. The matter became serious; the Right Reverend Bishop of Fort Wayne interested himself so far as to send, in the name of the sisters, a petition to Rome asking the approval of the community as a distinct organization, and the appointment of an American Bishop as Apostolic Visitor. Archbishop Purcell also used his influence in the furtherance of this measure; and at the same time the proposed Constitutions of the sisterhood were submitted for official approbation. The authorities in Rome charged with the affairs of relig-

ious communities, though interested in the well-being of the Congregation, were slow in acting because of conflicting statements that had been submitted. The resignation of the Very Reverend Abbé Moreau, in 1866, however, and the subsequent election of Father Sorin as Superior General, with the privilege of residing at Notre Dame, were followed, in 1869, by the rcognition at Rome of the Sisters of the Holy Cross in the United States as a distinct Order, with St. Mary's as the Mother-House, and the Very Reverend Edward Sorin as Ecclesiastical Superior. This joyful news was communicated through the Apostolic Visitor, the Most Reverend Archbishop Purcell, and his congratulations and those of the Reverend Bishop Luers signalized a new era in the history of the community.

Father General, as the Reverend Edward Sorin was now called, was charged to draw up Rules in accordance with the Constitutions, and these with the Directory were issued the next year. An election of officers was held in August, 1869, and the first council of administration under the new *regime* was composed of Mother M. Angela, as Mother Superior; Mother Charles, First Assist-

ant; Mother M. Eusebia, Second Assistant; Mother M. of the Ascension, Mistress of Novices, and Mother M. Emily, Stewardess,—all able women, all thoroughly imbued with a deeply religious spirit and all in perfect sympathy with Father General. Everything looked promising; and yet, conscientious motives and tender, grateful affection notwithstanding, the beautiful relations between Father General and St. Mary's were shadowed in the years that followed, not so much by misunderstanding as by a want of understanding.

If the process of readjustment in the life of the individual is attended with difficulties, incomparably more difficult is the work of reconstruction, when to a passing generation is committed as a charge the enlarging of the scope of action, the uplifting and perfecting of the ideal already formulated, already sanctified by worthy effort of an established institution. Many demands were made on St. Mary's for the work of the missions. The supply of sisters did not begin to meet the wants; Notre Dame grew rapidly, and the increased student body necessitated the employment of seculars for the work of the various domestic departments. This, of course, could not but be unsatisfactory; and, in

1872, Very Reverend Father Sorin conceived the idea of opening a novitiate at Notre Dame for the reception and training of subjects for the special needs of the place. Mother M. Ascension took charge of the new venture, and for seventeen years the Congregation of the Sisters of the Holy Cross presented the anomaly of having two novitiates, the one at Notre Dame only nominally under the administration at St. Mary's, the Mother-House. There was no question as to the admirable religious training at Notre Dame; the spiritual advantages were all that could be desired, and many excellent subjects were received; but the establishment was looked upon with disfavor by many of the best friends of the Order, who saw in it a detriment to the sisterhood and an obstacle in the way of Papal approval.

Women, especially in the religious world, are inclined to be conservative and to keep to old standards, particularly when the claims of new standards are in seeming conflict with claims of gratitude and affection; so every concession was made by the administration at St. Mary's rather than cause a positive breach with Notre Dame. Yet, under all, there was the persistent call of a larger obligation which

took not a little from the joy that comes of perfect understanding. The Apostolic Approbation of the new Constitutions of the Congregation of the Sisters of the Holy Cross, in 1889, for a term of seven years, provided for but one novitiate; so the novices at Notre Dame were transferred to the novitiate at the Mother-House, which still remains the only one of the Congregation. In 1892 the status of the relations between the two institutions at St. Mary's and Notre Dame was drawn up by formal contract; and though, in 1893, a renewal of the former unpleasantness threatened, the contract is still in force and most amicable relations continue to be maintained.

All through it is to be noted that it was only in official matters that there was ever any difficulty. During all the years recorded in the above narrative, Father General continued his ministrations at St. Mary's, as he had done at Bertrand, considering no detail too small for his personal attention and interest; and he spent at least a third of his time in his beloved room adjoining the Chapel at Loreto, that shrine so dear to his heart. In the Perpetual Mass, instituted by him in 1879, his spiritual daughters had a share; and from the first up to as late as

June, 1893, when His Eminence Cardinal Satolli visited St. Mary's, Very Reverend Father General was the guest of affection and honor at every notable function held at the Convent or the Academy.

And if Father Sorin was kindness, consideration and courtesy itself with regard to St. Mary's, the same may be said of all the priests and brothers of Holy Cross. Even in troubled times, when Father General could not see things as St. Mary's viewed them, or the sisterhood could not take his view of them, the ties formed in early days between the two branches of the Association were not broken, and there was never any interruption in the exchange of the little offices that mean much in the way of encouragement and sympathy. The priests of the Holy Cross have ever ministered to the spiritual needs of the community,—sisters and students; they have ever been ready to make it possible for St. Mary's to have the pomp of church ceremonial when occasion demanded; they have lent prestige to celebrations by their presence, and have always given their service willingly in the way of lecture and instruction in both Convent and Academy; in fine, the Golden Jubilee which has called forth these pages would hardly have been but for

the devoted Order of Holy Cross, to the spirit of which is joined in unity of interest and aims, as well as oneness of means, the Congregation of the Sisters of the Holy Cross.

The Civil War Period.

THE Daughters of the Revolution are justly proud of the heritage of their name and descent; and equally do they who claim kinship with the heroes of a later period of trial, glory in the honor of their ancestors or comrades, as the case may be; and tales of their valor and stories of their sufferings recounted in these times of peace stir the blood and quicken the pulse, making one realize that true patriotism is indeed a sort of religion. It was this real love of country, animated by Christian charity and zeal, that, in 1861, prompted the Sisters of the Holy Cross to respond to the call of need, by volunteering to go to the succor of the sick and wounded in the military hospitals and on the field of battle.

All who offered their services could not go; but those who were selected were followed by the loving sympathy and prayers of their sisters at home, who half envied them the privilege they enjoyed; though consoling themselves by the thought that

it was as Sisters of the Holy Cross the devoted nurses were enrolled on their country's record, and that the sisters on the field of active duty, as well as those in their Convent home, found courage in the same cross-surmounted flag, while all prayed for the peace and well-being of the land they loved.

On October 22d, 1861, Very Reverend Father Sorin issued the following official letter, which is eloquent of the spirit of the community at that time:

St. Mary's of the Immaculate Conception.
October 22, 1861.

My dear Daughters in Christ:

Among the distressing features of the times, I am glad to convey to you some consoling news; for, however much we deplore the distracted state of our country, we find a gratification in being able to assuage some of its sorrows. Indeed, simple as it is to us religious, I hail it as an event which I chronicle with pleasure, knowing in advance that you will learn the news with delight.

A most honorable call has been made on your community by the first Magistrate in our State* asking for twelve sisters to go and attend the sick, the wounded and dying soldiers. The call has been unhesitatingly responded to, and this afternoon six Sisters of Holy Cross started for Paducah, Kentucky,—namely, Mother Angela, Sister Magdalene, Sister Winifred, Sister Adele, Sister Veronica and Sister Anne. Six more are preparing to start for Missouri within a week.

They were chosen from a large number of volunteers; and if we judge of their sentiments by the joy with which

*Governor Morton, at the instance of General Lew Wallace.

they received word of their selection, we have reason to believe that they duly appreciate the honor and favor bestowed on them. It is in this light we should view the event; for were it possible that the community should ever forget such an act of devotedness, Heaven will not let it go unrewarded.

It is well known that in the late Crimean War the Sisters of Charity covered themselves with glory before men, and, doubtless, with merits before God. When the record of our present struggles will be handed down to posterity, will it not be a source of joy for the Church to be able to show, in every rank of society, the name of many a glorious hero generously sacrificed for the rescue of the country?

But why should we be left out of the list? Are we not members of the holy band of the Cross—a company recently formed to meet the chief needs of our time? If the Standard of the Cross, under which we have enlisted, knows of no enemies among men, if our object, on the contrary, is to rally them all under the precious emblem of our salvation, our little army stands arrayed against the enemy of mankind, the spirit of darkness, and the evils and the wounds which he has inflicted on humanity. Hence, wherever there is a pain to soothe, a pang to relieve, a bleeding heart or limb to treat or dress, there is a field for us to enter, under pain of deserting our noble banner.

Such is the field now opened by the calamity of our land. Four of our Fathers have already entered it; and in a few days a dozen sisters of the same family will have gone, with no other arms but their Cross and their Beads; bringing with them in the devotedness of their hearts a pledge of efficient help, and in the modesty of their countenances edification and the influence for good.

If man in the discharge of duty is always entitled to

some share of sympathy, this is especially true when a generous obedience to the voice of his country brings him to sufferings and all sorts of peril. This cannot be denied. Nor is it idle to show that our institutions are not useless or totally dead to the vital interests of the land; for thus, and thus only, the eyes of many will be opened to the real spirit of religious communities. A little band of devoted sisters, ministering like angels amidst the soldiery, will do away with prejudices and show the beauty and resources of the Catholic Faith to support man in all possible trials much more forcibly than volumes of argument and evidence.

But, laying aside all terrestrial considerations, there are souls to be saved—souls redeemed by Jesus Christ, and exposed to eternal ruin. Who knows if, after receiving the kind ministrations of these angels of the earth, those poor sufferers will not be willing to listen to the words of salvation; and if thus made to feel the benefit of their devotedness, they will not permit them to prepare their souls for baptism and heaven? If a single soul could thus be gained to God, would it not more than justify the trial? But who could tell how many may thus be sent to heaven? What a joy will it not bring to the apostolic heart of our venerated Founder to hear of this heroic act of charity undertaken by this little vanguard of his company in the New World! It seems I hear his voice from beyond the waters cheering the privileged twelve on their noble errand of charity. It is in his name I have blessed them; and they may rest assured that while they follow the fortunes of the battle-fields of the nation, he, like Moses, will be praying for them on the mountain-top; we, too, will persevere with him in prayer in their behalf. In all our houses there shall be offered for them a general Communion every Saturday, that

they may fully discharge the important trust they have received.

Our Blessed Mother has seen the little band on their knees in her own House of Loreto, and again, at the Portiuncula, among the angels; doubtless she has blessed them, and taken each of them in her special custody. To those beloved sanctuaries they will often return in spirit; there also we shall meet them to entreat the august Mother of God to grant success to their noble mission.

E. SORIN.

It was thus with the blessing of obedience that the sisters entered upon their chosen labors, and, from that time until the close of the War, they gave their untiring services to the care of the sick and wounded in the military hospitals at Washington, Memphis, Paducah, Louisville, Cairo and Mound City, as well as on the hospital boats that bore the suffering soldiers from the scenes of strife to where they might receive medical attention and the care they needed. The war records of those momentous years (1861-1865) bear the names of nearly fourscore Sisters of the Holy Cross, many of them long since mustered out of life's warfare; two of them, Sister M. Fidelis and Sister M. Elise, died in service the first year of the War, one at Mound City, the other at Cairo; and the list of surviving sisters who still love to talk over war-times in true "vet-

eran" fashion includes the names of Mother M. Augusta, Sister M. Compassion, Sister Bernard, Sister Aloysius, Sister Celestine, Sister Augustina, Sister Adele, Sister Catherine, Sister De Sales, Sister Athanasius, Sister Anthony, Sister Magdalene, Sister Bartholomew, Sister Matilda, Sister Martha, Sister Ferdinand, Sister Victoria, Sister Gregory, Sister Theodore, Sister Odelia, Sister Helen, Sister Paula, Sister Lydia, Sister Placidus, Sister Irene and Sister M. of the Passion.

The first band, with Mother Angela in charge, reached Cairo on October 24th, where they at once reported to General Grant, who received the sisters with courteous consideration. They then proceeded to Paducah, where they took charge of the military hospital. In November, Mother Angela received a dispatch from Washington, D. C., with orders to open the hospital in Mound City. She telegraphed to St. Mary's for sisters, and, with a young girl as companion, started at once for the scene of new labors. The hospital was a large unfinished block of warehouses; but before long the Government had converted the structure into commodious quarters, where, under the management of the sisters, the hospital came to be known as one of the best in

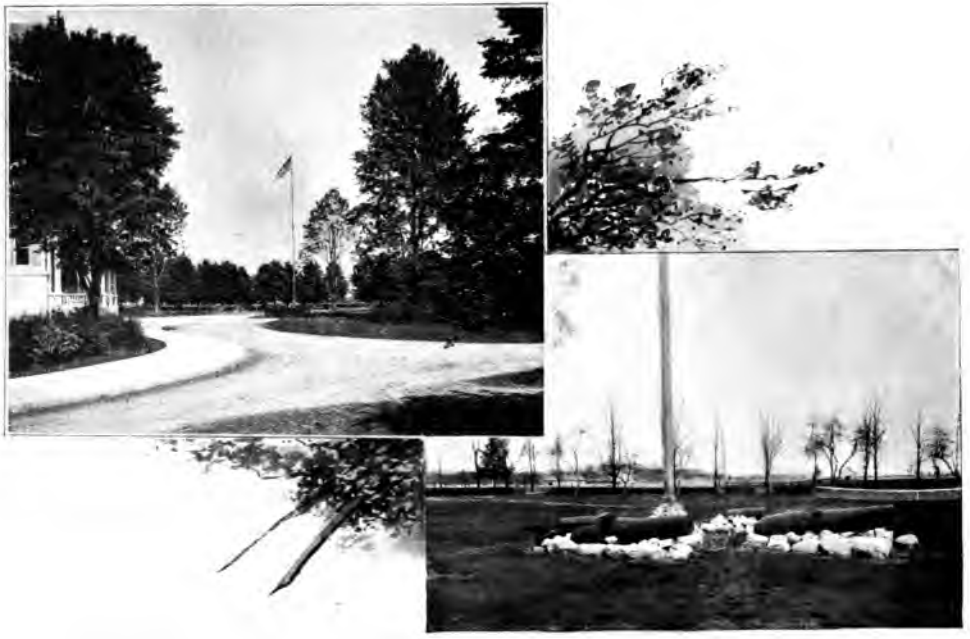
the military service. At times there were from a thousand to fourteen hundred patients under treatment, many of the sick and wounded being prisoners of war. There was no distinction of North and South in the wards of the soldiers, and the closeness of death taught life the lesson of love. The records of the various nurses tell of scenes that even to witness without flinching must have called for more than merely human strength of mind and heart. For instance, one recounts that after the battle of Fort Donelson, in February, 1862, wounded soldiers were borne in that presented a pitiful spectacle of suffering. Many had been neglected on the field, and frozen members were the consequence. The condition of some was too heartrending even to mention, but to all the gentle ministrations of kindness gave what relief was possible. What added to the trying situation was that there were few sisters and many demands; and though the sisters did not spare themselves night or day, they could not accomplish all that they wished. Their own comfort was their last consideration; indeed, during the first year they endured many privations. Not unfrequently the sisters—and Mother Angela was no exception—had to sleep on the floor.

In the spring of 1862, the Ohio River overflowed the country about Mound City, and the hospital was surrounded by water. All communication with the outside world was carried on by means of boats, and, as the flood showed no signs of abating, the sick and wounded who were at all able to bear the fatigue, were transferred to Jefferson Barracks in St. Louis, the others being moved to the upper stories of the building. It was during this time that Sister Fidelis, faithful indeed, was called to her eternal reward. As her body lay on a cot, waiting the arrival of the undertaker, the water reached a height of several inches on the floor of her room. When all was ready, soldiers placed the coffin in a boat and it was rowed through the woods to the railway station, to meet the train for Chicago, *en route* for St. Mary's.

It was a sad Good Friday for the sisters who looked over the stretch of water and watched until the boat with its precious freight was lost to view, but they knew that for Sister Fidelis Easter was near. Dr. McMahon, who attended the sister during her illness, was deeply impressed by her gentle patience and simple piety. One day he made a remark about the fine appearance the front of the hospital

NORTH CAMPUS AND TENNIS COURTS.

NORTH CAMPUS AND TENNIS COURTS.



presented, and Sister Fidelis told him she had never seen the outside of the building, as it was evening when she came. "What," said the astonished doctor, "you have never seen the outside of the building in which you have lived six months?" And he evidently was impressed by the fact, as he spoke of it to the other doctors more than once.

Mother Augusta and her little band of nurses arrived at Cairo, Sunday, December 13, 1861; having heard Mass at St. Patrick's Church, and breakfasted at the presbytery, thanks to the kind invitation of the pastor, they proceeded to the hospital, then known as "The Bulletin," later as "St. John's." The surgeon in charge, Dr. Burke, conducted the sisters through the wards, which were in a frightful state. The apartments on the first floor had been used as receiving and operating rooms, and amputated arms and legs and pieces of human flesh were strewn around. The walls and floors were blood-stained, and, altogether, the sight was appalling. But Mother Augusta and her two assistants began work at once; with the help of orderlies detailed for that purpose, conditions were gradually changed, and before many days the work of caring for the sick and wounded and administering the

household affairs of the hospital was as well systematized as was possible under existing circumstances.

Mound City, Memphis and Cairo were the general centres of the corps sent from St. Mary's, and they were drawn on for nurses on the transports and on the hospital boat *Red Rover,* from which the sisters heard the firing at Vicksburg, and saw more than one boat run the blockade.

Sometimes the individual records of the sisters in relating edifying incidents, unintentionally reveal heroism and devotedness on their part. A case in point is furnished by the fragment of a letter or report—presumably sent to the superiors at home and found among detached papers—simply relating the conversion and happy death of a young soldier-nurse, detailed for night duty. It was for the story of the young man's conversion that the letter was written, but the setting of the story tells that the sisters were at a pest hospital in Missouri, at a small town called Franklin, or Pacific City, where there were a number of soldiers, not wounded, but suffering and dying from camp-fever, pneumonia and other diseases prevalent and too often fatal in the camps. It was a forlorn, desolate, unwholesome place, but with the help of three energetic sisters,

aided by the Sanitary Commission, a better condition of things soon prevailed, and the men began to improve.

One of the nurses, in citing her war experiences, writes: "After one battle there were seven hundred in the hospital, and only four sisters to wait on them. It was heartrending to see the poor men stretching out their hands to us to attract attention, for many of them were not able to speak." Again she writes: "At another time the small-pox broke out among the soldiers, and *we* had charge of the pest-house," adding, with sweet humility: "After the epidemic, by request of the doctors, *I* was sent home on a four months' furlough." In this case, the editorial "we" hardly serves to conceal identity.

The military hospitals at Paducah and Louisville, "The Overton" at Memphis, "St. Aloysius" in Washington, D. C., the Naval Hospital, also at Memphis, all were scenes of the sisters' labors; "The Overton" especially, the sisters remaining there until after the war. On the conclusion of hostilities they were transferred to the city hospital at Memphis, where they remained as long as their services were needed.

Mother Angela kept up her home duties during the years of the war, and found time to visit her missions in Philadelphia, as well as to serve as intermediary with the ecclesiastical authorities in Chicago, when the question of the community's withdrawal was first broached. But the sisters engaged in the military hospitals were never forgotten, and she kept in constant touch with each and all. Her visits to them were frequent and her enthusiasm worked a magic charm over fatigue and discouragement. There are people who can inspire others to do that which, ordinarily speaking, is impossible; Mother Angela was one of these. Her faith and courage would not recognize limitations, hence the nature, the magnitude, of her achievements and those of her sisters.

The following incident, written by Mother Angela herself, and reprinted, with kind permission, from the *Ave Maria,* tells something of what the sisters went through, and how they acquitted themselves under circumstances such as try men's souls:

A Death that Recalls a Noble Deed.

Died, at the Mother-House of the Sisters of the Holy Cross, St. Mary's, Notre Dame, Ind., July 28, 1885, Sister Mary of St. Josephine.

Sister Josephine was one among the first of the eighty Sisters of the Holy Cross who, during the late Civil War, served the sick and wounded soldiers in the military hospitals of Louisville, Paducah, Cairo, Mound City, Memphis and Washington City.

Those who knew this quiet, gentle religious only during the last twenty years of her life could scarcely realize what courage, even heroism, animated her during those years of the war spent in the hospitals. We give below one instance among many others.

In the summer of 1862 the Confederate Fort Charles, on White River, was attacked on land by a force under the command of Colonel Fitch of Indiana, and from the water by gunboats commanded by Commodore Davis. In the midst of the battle the boilers of one of the gunboats exploded, frightfully scalding Captain Kelty and some fifty others. The sufferers, in their agony, leaped into the river; and as they did so, a broadside from Fort Charles poured bullets and grapeshot into their parboiled flesh.

The battle ended with the capture of the Fort, and the wounded of both sides were taken to Mound City Hospital —a block of some twenty-four unfinished warehouses and store-rooms that had been converted into a vast hospital, in which, after some of the great battles in the Mississippi Valley, as many as two thousand patients were treated by a staff of medical officers and nursed by twenty-eight sisters, Sister Josephine being one of them. Colonel Fry, commander of the Fort, supposed to be dangerously wounded, and Captain Kelty were of the number brought to Mound City after the surrender of Fort Charles.

The latter was a general favorite among the men and officers of the Western flotilla. His sad state—the scalded flesh falling from the bones, and pierced with bullets—

excited them almost to frenzy. He was tenderly placed in a little cottage away from the main building; and Colonel Fry, with a few other sufferers, was put in a front room on the second story of the hospital, under the immediate care of Sister Josephine.

The next day the report spread like wildfire through the hospital, and among the one hundred soldiers detailed to guard it, that Captain Kelty was dying. The wildest excitement prevailed; and in the frenzy of the moment, Colonel Fry was denounced as his murderer; it was declared that he had given the inhuman order to fire on the scalded men. Everyone firmly believed this. But it was not true. Colonel Fry was ignorant of the explosion on the gunboat when the order was given.

Sister Josephine, very pale, yet wonderfully composed, went to the sister in charge of the hospital, to say that all the wounded had just been removed from the room under her care, except Colonel Fry. The soldiers detailed to guard the hospital, and the gunboat men, had built a rough scaffold in front of the two windows of the room, mounted it with loaded guns, and loudly declared that they would stay there, and the instant they heard of Captain Kelty's death they would shoot Colonel Fry. "And," continued Sister Josephine, "the doctor made me leave the room, saying that my life was in danger. He took the key from the door and gave it to 'Dutch Johnny,' telling him that he had entire charge of the man within."

Now, Dutch Johnny was one of six brothers; five had been killed at Belmont; Johnny was so badly wounded and crippled in the same battle that he was useless for active service, and so was left to help in the hospital. But one idea possessed him; in revenge for his brothers' death he intended to kill five Confederates before he died.

In this fearful state of affairs, the sister in charge went to the Surgeon General of the staff, begging him to see that no murder be committed. Dr. Franklin answered that he was powerless to control events, and that the captain of the company guarding the hospital was absent.

"Then," said the sister, "I must call my twenty-seven sisters from the sick; we will leave the hospital, and walk down to Cairo." (A distance of three miles.)

In vain did the doctor represent to her the sad state of all the patients she was leaving. She would not consent to remain in a house where murder would soon be committed, except on one condition: that the doctor would give her the key of Colonel Fry's room, and that the sisters have the care and entire control of the patient.

"But," expostulated the doctor, "it will be at the risk of your lives; for if Captain Kelty dies—and I see no hope of his recovery—no power on earth can restrain those men from shooting Colonel Fry."

"Oh, doctor!" she answered, "I have too much faith in the natural chivalry of every soldier—be he from North or South of Mason and Dixon's line—to fear he would shoot a poor wounded man while a sister stood near him!"

Seeing the sisters would leave if this request was not granted, the doctor sent for Dutch Johnny, took the key from him and gave it to the sister. The latter called for Sister Josephine, and both went in haste to the room of the wounded man.

As they turned the key and opened the door, a fearful scene was before them. Colonel Fry lay in a cot; his arms, both broken, were strapped up with cords fastened to the ceiling; one broken leg was strapped to the bed; only his head seemed free. As he turned it, and glared fiercely, as he thought, upon another foe, he seemed like some wild ani-

mal at bay and goaded to madness. Before Sister Josephine had been forced to leave the room, she had closed the windows, and lowered the blinds; but her successor, Dutch Johnny, had changed all this; he had rolled up the blinds, and thrown up the lower sashes. And there, on the raised platform, not fifty feet from him, Colonel Fry could see the faces and hear the voices of the soldiers and gunboat men, shouting every few minutes for him to be ready to die, for they would shoot him as soon as they heard of Captain Kelty's death.

Very quietly and gently did Sister Josephine speak to the wounded man, moistening his parched lips with a cooling drink, giving what relief she could to his poor tortured body, and assuring him that she and the other sister would not leave him; so he need not fear that the soldiers would fire while they remained.

When these men saw the sisters in the room they begged them to leave—even threatened—but to no purpose; brave, noble Sister Josephine and her companion stood at their post all through that long afternoon and far into the night; and they prayed, perhaps more earnestly than they ever prayed before, that Captain Kelty would not die; for, in spite of all their assuring words to Colonel Fry, they did not feel so very certain that their lives would be safe among frenzied men, bent on taking revenge into their own hands.

In the meantime it became known that Captain Kelty was a Catholic—a convert—though for many years he had neglected his religious duties. A messenger was sent to Cairo to bring Father Welsh to the dying man. When he came, Captain Kelty was in delirium, and the Father could give him only Extreme Unction. Soon after, about nine o'clock, he sank into a quiet sleep. He awoke, perfectly conscious, near midnight, made his confession, received Holy

Communion, and took some nourishment. The doctor said all danger was over, and a messenger ran in breathless haste to spread the glad tidings. The excited soldiers fired a few blank cartridges as a parting salvo, jumped from the scaffold, and were seen no more. The rest of the night good Sister Josephine took care of her patient, undisturbed by any serious fear that both might be sent into eternity before morning.

When the naval officers, who the night before had looked, as they feared, their last look on the living face of Captain Kelty, went up the next day from Cairo and found him out of danger, they laughed and cried with joy. In a whisper Captain Kelty asked them to be silent a moment and listen to him. In a voice trembling with weakness he said:

"While I thank these good doctors for all they have done, I must testify—and they will bear me out in what I say—it was not their skill, nor any earthly power, that brought me back from the brink of the grave, but the saving and life-giving Sacraments of the Catholic Church."

Colonel Fry and Captain Kelty had long known each other. Both were naval officers, until at the beginning of the war Captain Fry left the service, and was made Colonel Fry in the Confederate army.

As soon as Captain Kelty was well enough to learn what had passed, he declared Colonel Fry was guiltless of the barbarity of which he had been accused. And Sister Josephine was made the bearer to her patient of all the delicacies sent to Captain Kelty, and which he insisted on sharing with Colonel Fry.

As soon as Captain Kelty could travel, he was taken to his home in Baltimore. For his bravery he was made Commodore, and placed in command at Norfolk; but he was maimed for life: his right hand and arm, all shrivelled

and wasted, hung lifeless by his side. When able to take such a journey alone, he went all the way back to Cairo, to see again and thank those sisters, who, he said, under God, had saved his life in a double sense. He remained until his death a most fervent Catholic.

Colonel Fry, after many months of suffering, also recovered; he was paroled, and returned to his home in New Orleans. There he became a Catholic, often declaring that good Sister Josephine's bravery and devotedness during that day and night of torture and agony, followed by months of long suffering, were eloquent sermons that he could not resist.

A few years after the close of the war, he was one of the leaders of that rash band of adventurers who invaded Cuba. His fate is well known: with those under his command, he was captured and executed. But it is not so well known that he profited by the days spent in prison, in instructing those with him; and many were converted to the holy faith that first came to him through Sister Josephine.

Twenty-three years to the very month passed away, when quietly and calmly, as in the discharge of hospital duties, this good sister, strengthened by the Sacraments of the Church, literally fell asleep in Our Lord, a few days after the close of the annual retreat, at which she had assisted. Owing to the intense heat of the weather, it was deemed necessary to advance the hour of burial from six o'clock in the morning to eight o'clock of the previous evening. Scarce ever was a procession more affecting: the sisters—more than three hundred in number—all bearing lighted tapers,—the Rev. Chaplains, and the venerable Father Sorin, Superior-General, C. S. C., followed the remains of Sister Josephine through the beautiful grounds of St. Mary's to the cemetery. The moon shone as brightly on her lifeless body

as it had shone years ago through the open window on her brave, gentle form, when she saved from death or insanity the wounded prisoner in her charge.

It was Mother Angela herself who was Sister Josephine's companion on that awful night at Mound City, and it was witnessing acts of heroism like this that prompted a non-Catholic chaplain to say: "How can you do it, Mother Angela?" To which she responded by taking up her crucifix and saying: "It is easy. Here is something to give us courage."

From a letter written to the *Freeman's Journal* of March 26th, 1887, by Eliza Allen Starr, we give the following:

During the early days of the War and the hospital service, we all know how inadequate were the supplies for the sick and wounded; how meagre the equipment for the hospital nurses. A poor little circular stovepipe served the indefatigable Mother Angela on which to prepare with her own hands the early cup of gruel for her patients, rising at four if need be, or at three in the morning to answer the first call of the sufferers; and the character of the stores provided was such as few could realize one year later. At this time the Commissary board sent a visitor to the camp and hospital where Mother Angela and her sisters were stationed. During all these months nothing could exceed the courtesy of the officers, who always shared any choice provisions which came to them with the sisters, as they supposed,

while the sisters as scrupulously passed on to their patients everything which could tempt the sick appetite, sharing in fact only the rations served regularly to the hospital wards. When the Commissary visitor arrived, he was duly escorted to the hospital, which excited his warmest approbation for its order, neatness, comfort of every sort; but as he was bowing himself out in the most complimentary manner from the presence of Mother Angela and her band of sisters, she said to him: "But, Mr. ———, you must allow us to show you some hospitality. Pardon our lack of silver and porcelain, but take a cup of hospital tea!" "Thank you, thank you, Mother Angela, but I have taken dinner already with the officers and need nothing." "Allow me to insist!" and before another excuse could be urged, a sister appeared with a snow-white napkin and the tin cup and spoon of the hospital and—the anything than fragrant beverage of hospital tea. "Sugar, Sister," said Mother Angela, and before the visitor could wave off this fresh specimen of hospital luxury, Mother Angela had dumped into the tin cup what resembled the scrapings of the molasses barrel more than sugar. Being a gentleman from the toe of his boot to the crown of his head, he drank the cup of tea, well stirred, to its dregs, without a grimace, bowing as he handed the empty tin cup to the sister, while Mother Angela rubbed her little hands with unmistakable glee, and the full merriment of laughing eyes, as she said, "I knew, Mr. ——, you would wish a taste of our hospital tea!"

The Commissary visitor vowed in his heart as he turned from the hospital door, that the next train on his arrival home should take, as he said in his letter to Mother Angela, such stores to her own and to every hospital under his charge, as a Christian man could accept without shame from the hand of any hospital nurse in the land.

There were, of course, many laughable happenings in the hospitals, and an exchange of visits among the sisters meant an exchange of experiences. There was need of something to lighten the gloom of those dread days. At the "Overton" in Memphis, one time, the sisters found that some of their snowy, fluted caps were missing, and a diligent but unavailing search was made among the belongings of the negro help, who were known to have a well-developed community-spirit as to movable property. As a last resort, a guard, with a musket in hand, presented himself before them as they were gathered at supper, and with well-assumed gravity, announced immediate court-martial if the sisters' bonnets were not forthcoming. There was a hasty scramble for hidden boxes, etc., and the fluted borders of the caps were produced, sewed as ruffles on what were to be party dresses at a prospective dance!

Volumes might be written on the sisters' heroism and devotedness, but all this pertains to the least important services rendered by them. The record of the spiritual good they accomplished will never be known. The number of soldiers who asked for Baptism and who died with the regenerating wa-

ters still fresh on their heads is beyond counting. The most precious memories of the sisters who ministered to the sick and wounded during the Civil War are those of soul-awakenings, of pitiful gropings in the darkness that in God's goodness led to light eternal, of victorious struggles against doubt and despair, and of peaceful and holy deaths. Many a man came to know the beauty of the Church through the lives of the sisters, and many a soldier and doctor and civilian learned to love the religion for itself, which they first respected as the religion of the sisters. This is a subject on which much might be said, and one might give many interesting items to show the deference of the soldiers, the kindness of officers, as well as the courteous consideration of State officials, and the authorities at Washington, towards the sisterhoods in general, the Sisters of the Holy Cross in particular. Suffice it to say, that the sisters' calendar marks more than one memorial day in the year as sacred to sweet memories.

On the occasion of Very Reverend Father Sorin's Golden Jubilee, in 1888, Most Reverend Archbishop Ireland paid a tribute to the Congregation which seems fitting here as an illustration of the view

RIVER VIEWS.

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taken of the work of Holy Cross by those not of the community:

Father Sorin appealed to the Sisters of the Holy Cross; and they, brave as they were tender of heart, rushed southward to care for the wounded and soothe the pillow of the dying. Few things were done in the past half-century to break down more effectually anti-Catholic prejudice than the sending of our generous sisters to the battle-field and the military hospitals. The soldiers venerated the sisters, and never since have they ceased repeating their praise. There were other priests and other sisters in the war; those of the Holy Cross made up the greater part of the roster; none excelled them in daring feats and religious fervor; no other Order made for the purpose sacrifices as did the Holy Cross.

Father Sorin, you have saved the honor of the Church. I speak from a special knowledge of the facts, and I speak from my heart; and could the country's martyrs speak from the silent earth at Gettysburg and a hundred other gory fields, their voices would re-echo with our own in your praise on this glorious anniversary.

A grim souvenir of the days of strife rests at the foot of the flagstaff on the campus at St. Mary's, two cannon, "Lady Polk" and "Lady Davis," captured from the Confederates at Island No. 10, and presented by Commodore Davis, Commander of the Western Flotilla, to Mother Angela, whose idea it was to have them molded into a massive statue of Our Lady of Peace,—a beautiful idea which it

is to be hoped will some day be carried out. Meanwhile, the cannon lie there on the lawn, the Stars and Stripes floating over them, the robins perching on their great tubes, the squirrels playing in and out, and happy children nestling against them. Already are they dedicated to Our Lady of Peace!

There is something about the religious life that makes it akin to the military life; in both we find uniformity, the communal spirit, thorough organization, respect for authority, and obedience. Perhaps it is because of this, or perhaps it is because of the martial spirit in Mother Angela and the loyal soldiers who made up the corps of nurses that so eagerly went to the front, that the favorite vacation song of the sisters is a home version of an old war song. Each year on the eve of the general dispersion for the missions, the sisters in the olden times used to gather on the lawn in front of the convent, and as the darkness fell and the hush of night touched the sounds of day to silence, the soldiers of the Cross thus sang their farewell for another year to their beloved convent home:

We are tenting to-night on the dear home ground,
Give us a song to cheer,
A song of hope for our eager hearts,
And our path of duty clear.

Chorus:—Many are the hearts that are beating to-night,
Beating as they think of home,
Many are the hearts, with the parting hour in sight,
And the field of strife to come.

We are waiting to-night on the dear home ground,
Thinking of the days gone by,
Of the Vows we have made, and the love we must bear
Those Vows till the day we die.

We are ready for the strife, and the dear home ground
Shall cheer our memory still,
And the loved and true who have gone before,
Record our warm good will.

We are waiting to-night on the old home ground;
But, our labors one day o'er,
We shall come to sleep 'neath the old home ground,
And shall part from home no more.

In Ways of Peace.

THE force that creates and sustains in a crisis is not, according to some authorities, quite the same that is wanted in time of ordinary routine to continue and preserve; and, yet, much of the foresight, energy and devotedness that marked the work of the sisters during the Civil War was shown in the years following that period, when their labors were no less strenuous, though they were directed in ways of peace. Indeed, it is a question whether anything worth while in the way of upbuilding can be done without the qualities that are, in a sense, heroic. It was, then, in the spirit of a Hilda of Whitby, a Gertrude of Helfta, a Hildegard of Rupertsberg, that Mother Angela and her co-laborers, after the storm-and-stress foundation years of the community were over, carried on the work of education at St. Mary's.

There was from the beginning a purpose in view. Nothing was added to the curriculum or taken

BEND OF RIVER AT ST. MARY'S—APPROACH TO THE ACADEMY.

therefrom without a far-reaching reason, and to this fact the course of training owed in later times its stability as well as its symmetry of development. Ideals must be personal before they become communal, it is true, but "ideas become fruitful and productive of good only when they are embodied in institutions"; these words of Bishop Spalding's have the support of experience. Mother Angela, as we have said, was ahead of her times in her ideas of education for young women, and many of the notions advanced to-day as new by educators were embodied in the plans outlined in the first days of the community, and taught and emphasized by her in word and deed all through the years of her active career as Superior. Entering into the teaching principles of the Congregation, they derived a special force, and are at present fruitful of even better results than Mother Angela herself dreamed would be the outcome. In the prospectus for 1866, one sees the beginnings of every department of St. Mary's present educational system, and whether one considers the systematic preparation of the sisters for the work of teaching or the training of the pupils under their care, one must admire the plan which made its later development possible.

The chronology of this period, 1865 to 1880, opens with the record of a blessed event, the founding of Our Lady's Journal, the *Ave Maria*, and St. Mary's claims a small share in the honor of the event through Mother Angela's brief term as assistant to the Very Reverend Father Sorin, founder and first editor. June of that year, 1865, found the little community at St. Mary's out of debt, whereupon it was immediately decided by the Chapter of Administration to go into debt again by erecting a music hall, a steam-house and an addition to the presbytery,—an outlay that was justified by the prosperous condition of the school, which in those years averaged two hundred and fifty pupils. Within five years, the Academy wing, running south from the music hall, and a new laundry building, were found necessary, thus testifying to the general progress of the institution. The course of studies was advanced for that time, and the music department, in both the science and the art of music, was exceptionally fine. As early as 1865 and 1866, we find record of prizes for thorough-bass and musical composition. Lectures by distinguished visitors and the Reverend Fathers and Professors at Notre Dame were among the advantages then of-

fered; and the annals of the community note, in particular, lectures on politeness by Professor Howard, now Judge Howard, a distinguished member of the Indiana Bar.

The brick and mortar age of an institution is not usually connected with highest ideals in the cultivation and dissemination of art, and yet St. Mary's had its dream of becoming an art centre long before the purpose took definite shape. The collection of art-treasures really began before the Academy was furnished with what might be termed the necessaries, but the influence of this movement was strong in the forming of an atmosphere which made for culture, and which perhaps would never have been but for this timely untimeliness. For nearly ten years, beginning in 1871, Eliza Allen Starr lent the inspiration of her gifted mind and heart to the formation of the young sisters who showed artistic talent, and the methods then inaugurated in the art department of the Academy were reduced to principles which guided the sisters in their teaching of art in all the schools of the community. This period, too, was especially rich in religious vocations among the graduates, giving to the community devoted members who passed on

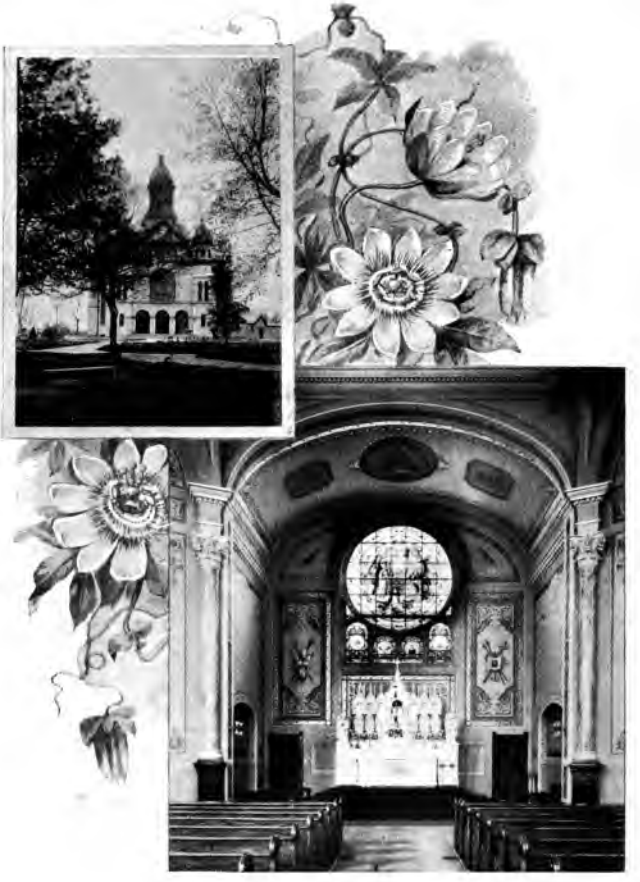
the traditions of the early years of fervor and self-sacrifice to the increasing number of subjects, as well as to the many who call St. Mary's *Alma Mater.*

An election of officers in 1870 resulted in the following able staff: Mother M. Angela, Mother Charles, Mother Eusebia, Mother Ascension and Mother Augusta. After two years, Mother Compassion took the place of Mother Ascension, who went to Notre Dame, and Mother Annunciata was appointed to the post left vacant by the sudden death of Mother Eusebia, whose particular charge was the Academy,—a charge administered with exceptional zeal and ability. In 1875, Mother Augusta was sent to open an Academy and a hospital in Salt Lake City, and her place as stewardess at the Mother House was filled by Mother M. Colette. The Council had but one other change until 1882, and that was the substitution in 1878 of Mother M. Genevieve for Mother Charles, who assumed the directress-ship at St. Mary's, Salt Lake City, in place of Mother M. Augusta, through whose efforts the Utah foundation had met with gratifying success.

The spirit of progress which characterized the

COMMUNITY CHAPEL.

COMMUNITY CHAPEL



community all through the formative years was thoroughly rational; enthusiasm did not falter because long processes had to precede accomplishment; and this means a great deal in works of education. To kindle a fire of eagerness to know, or to awaken a love for the higher things, calls forth noble efforts; but to keep on rekindling fires of eagerness and reanimating ardor, is what counts in the training of youth. A right idea of the duty of service is also an essential to success in educational work, and the motto of the Sisters of the Holy Cross in those days might have been these words of Sir Philip Sidney: "To what purpose should our thoughts be directed to various kinds of knowledge, unless room be afforded for putting it into practice so that public advantage may be the result?"

Sometimes it was the impossible that was undertaken, and the results only proved anew the blessing attached to simple obedience. Bishop Spalding says: "We can do or learn to do whatever with all our soul we desire and will to do"; and it was this desire, this will, that made the efforts of the sisters so fruitful as regards their labors in their own mental equipment and the training of their students. Prayer and labor, labor and prayer,—this was the

programme of every day and every hour; and work begun for God and persevered in for His sake could not fail of abundant blessing.

To 1875 belongs the addition to the buildings at St. Mary's of the cottage occupied for several years by Mrs. Piquette (now Mrs. F. Van Dyke, of Detroit, Michigan), later used as an infirmary for the students. Its charming situation near the river-bank and the cosiness of the little place endeared it to many, and even the new St. Joseph's Hall, with its modern conveniences, will not make the alumnæ forget the old infirmary, where it was understood that bread and jelly had power to alleviate many of the ills to which schoolgirl spirits are heir.

Two special features of the community, for many years peculiar to St. Mary's, are the summer-school and the scholasticate. Many years before the Chautauqua movement, generally considered initiatory of the summer-schools now so common throughout the country, vacation classes were carried on at St. Mary's; regular lecture courses were given, laboratory and class-work prosecuted, and the best in pedagogics inculcated in theory and practice. The scholasticate, according to the Constitutions of the Sisters of the Holy Cross, is a period after the nov-

iceship and before the final vows, extending over several years, during which time special attention is given to the science and art of teaching. This institution has ever been regarded as most important, though the pressing demands for sisters at home and on the missions not infrequently interfered with its functions, leaving to the summer-school part of the training for the young teachers.

The chapter covering this stage of the history of St. Mary's seems uneventful, for to separate records were left the facts having to do with the Civil War, and also those bearing on the official acts of administration; but, perhaps of a convent, as of a woman, it is well when there is little of history to record. The years, however, were filled with duties and hopes and fears. There were disappointments and losses. But the memories for the most part are fair; they hold enshrined faces of loved ones and words of helpful counsel, precious hours in the chapel, moments of holy exaltation during the beautiful *Corpus Christi* and May processions, or the solemn, haunting ceremonies of the Church. And though this era leads us to the community's Silver Jubilee, 1880, out of the unwritten, unrecorded past, the voices of those gone

that we devote our efforts to it." And if here we have the keynote to the life of St. Francis, we have also the keynote to the life of Father Sorin. Love of God filled his heart, and of it were born a great faith, an untiring zeal.

The expression of his faith, his zeal, is the community which he founded in this country, and the history of his life is embodied in the history of the Congregation of the Holy Cross. The dates that outline his career are not many. February 6th, 1814, marked his birth at Ahiulle, near Laval, France, and he was always a Frenchman, loyal in his allegiance to his mother-country, while sincerely devoted to the interests of his adopted land. May 27th, 1838, was the day of his elevation to the priesthood, and on June 9th of that year, he offered for the first time the Chalice of Salvation, which was the stay of his soul through the long years of a busy and selfless life. In 1840, he entered the society of which, in 1868, he became the Superior General, an office which he held until his death in 1893. In 1842 he claimed the United States as the home of his adoption, and here was the scene of his labors, his struggles, his defeats and his triumphs; here, too, it was that he exercised those

powers of mind and heart which so greatly distinguished him.

It is hard to know of which to speak first, his faith or his zeal; indeed they cannot be spoken of apart, for faith was the soul of his every action. Intellectual power is universally recognized, and each triumph it achieves over material forces is received with acclamation; yet, despite this very natural glorification of the mental faculties, and despite the large measure of admiration which we must perforce accord to the prudence, foresight, organizing power and executive abilities of Father Sorin in the upbuilding of Notre Dame and St. Mary's, we must still believe that

> More things are wrought by prayer
> Than this world dreams of.

He himself attributed to prayer any success that crowned his efforts, and forty years after he had made the consecration of his life-work in the New World to the Blessed Virgin, he wrote: "From that moment I do not remember a single instance of a serious doubt in my mind as to the final result of our endeavors." And he added: "Before I lose faith in prayer, I shall certainly lose my mind." It is not always easy to understand the workings

of faith in a soul animated with its spirit. Most of us cannot enter perfectly into the feeling of one who finds God in everything; who rests all hope of success on Him; who accepts good and evil alike as coming from His hand. The point of view from which such souls make their observations is so far removed from that taken by the world, that a true application of them is rare, and what is highest wisdom in their eyes is consummate folly when viewed from an earthly standpoint. Here is an instance in point:

In 1879, when Notre Dame, the pride of his heart, lay a heap of smoldering ruins, Father Sorin received as a gift a check for one thousand dollars. Money was a necessity, and as he looked at the paper he could not but have thought how profitably it might be used. But, animated by faith, he realized, with the Psalmist, that "unless the Lord build the house, they labor in vain that build it," and the money was sent to the saintly Cardinal Bonaparte, in Rome, that Masses might be offered for the souls in Purgatory, and their aid secured in the work of rebuilding the college.

As we look back at the simple faith of St. Francis, the soft mists that hung over the Umbrian

slopes invest the actions of that man of God with a certain charm; the *Fioretti* that bloomed in the soil of the thirteenth century are fragrant and fair in their setting of the past; but there is more prose than poetry in an act of faith that in these our times spells renunciation. Sacrifice is the test of faith.

Of Father General's zeal there is much to say. To see what he accomplished in his half century of missionary life, one would suppose that he was eminently a man of affairs, that he was active, eager, ambitious; and he was all three; active, inasmuch as he never wearied of importuning Heaven for help; eager in so far that he could never abide indifference in the cause of religion and education; ambitious, yes, his soul was full of ambition for the honor and glory of God and His Blessed Mother. In the world of everyday duty, also, we find him active in planning, eager in executing his plans and ambitious for their full measure of success. But it was the end that ennobled his quiet activity, his calm eagerness, his impersonal ambition. One could not associate his courtliness, his dignity, his priestliness, with anything of the small, the sordid. What in another man might seem like avarice, in Father Sorin was zeal for God's work,—zeal prompted by

an ardent yet serene faith. The difference between great and little men, Goethe says, is in the amount of energy applied to their undertakings; and if Father Sorin is measured either by this standard or by his achievements, he must be looked upon as a great man.

It is true that we may not be just and honest when we inordinately admire; but surely, fulness of knowledge entitles the Sisters of the Holy Cross to the enjoyment of the "dear delights of enthusiasm" as regards their beloved Father, without their having to plead guilty to the charge of inordinate admiration. From the fulness of knowledge it is that his life-work is outlined in these pages; and even the meagre outlines show it to have been a full life, full as to the number and extent of undertakings as well as actual accomplishment.

In every life that is, in a sense, public, there is one special aim to which a man's efforts are devoted; on it are focused his soul's highest powers; but a hundred subsidiary interests receive his attention, interests which, however divergent their lines seem to be, are finally centred on life's one dearest object; and, indeed, in the direction and concentration of these minor interests is his devotion to the

VIEW FROM WEST ORCHARD.

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main object best shown. The earnestness with which this end is sought is commonly termed enthusiasm; in the science of the spiritual life it is known as zeal.

Consecrated to the work of the sacred ministry, in the Congregation of the Holy Cross, Father Sorin's one object in life was to promote the honor and glory of God through his community. That was his soul's desire, and as subsidiary interests came anything that might even remotely affect the cause to which his life was dedicated. As a consequence, zeal for souls was one of his strongest characteristics, and his efforts in their regard were untiring. To lead young hearts to God, to train them up in the way of virtue, to plant the seed and foster the sweet blossoms of love for the Mother of God,—these he considered privileges higher than those conferred by earth's patents of nobility. It was this zeal for souls that moved him to establish at Notre Dame and St. Mary's the Associations of *Notre Dame des Victoires,* of Our Lady of Lourdes, of Our Lady of Good Counsel, of Prayer for the Clergy, and of Prayer for Peace. They were all means to a great end. The founding of the *Ave Maria* was one of his dearest projects, and was ever

the object of his solicitude, even when to other hands the editorship had been confided. Father Sorin's interest in matters educational is shown in his work as Founder of Notre Dame and St. Mary's, and that his knowledge of the needs of the times was practical, rather than merely theoretical, may be seen in his letters to the teachers, and his instructions in the teachers' meetings and to the Councils of Administration. Fenelon and Dupanloup embodied in their works the best to be found in modern pedagogy; these were his guides, and whether the question before him was one of choice of text-book or the value of a proposed disciplinary measure, Father Sorin's decision was always based on sound psychologic principles. He believed in encouragement, and had the power of inspiring the young to noble effort. His appreciation of merit on the part of others was notable, and his generous praise was proof of a greatness of heart. In recognition of his work in educational lines, the Minister of Public Instruction in France conferred on him, in 1888, the insignia of an Officer of Public Instruction. Surely no one was ever more deserving of the violet ribbon and golden palms.

Of Father Sorin's work as founder, organizer

and administrator we have spoken in preceding chapters, in outlining the process of growth in the early days of Holy Cross; there remains only to recall his labors in what St. Gregory the Great styles the art of arts, namely, the government of souls.

To him the Congregation of the Sisters of the Holy Cross was very dear, and the spiritual interests of all its members called forth his most earnest efforts. As has been said elsewhere, he gave personal attention to the formulation of their Rules and Constitutions, taught them himself the methods of meditation best suited to their needs, gave instructions and points of meditation; and it was in these familiar discourses that he imbued his spiritual children with the faith that burned within him. The blessed in Heaven were not to him so many abstractions,—they were real. The simple faith of a St. Francis did not with him need a certain stage-setting of time and place to make it comprehensible. A miracle on the banks of the St. Joseph River would not have been more of a wonder to him than is the story of the wolf of Gubbio to us. In his mind the nineteenth and thirteenth centuries were identical as regards God's manifestations. The atmosphere surrounding him was too rare to

support the skepticism of to-day; and it was this spirit of faith which he strove to engender in the hearts of all who called him Father.

There is not a department at St. Mary's but has felt Father Sorin's blessed influence, and whether one whispers an *Ave* at the shrine of "Our Lady of Peace," or kneels in the little cemetery to breathe the *De Profundis,* ever and always is his name blended with the thoughts that well up in these hallowed places; and Loreto! one could not count the hours he spent there, in the stilly eventide, when only the light of the sanctuary lamp pierced the shadows, or again in the early hours of dawn when he would seek that sweet haven, there to prepare for the day's great act, the Holy Sacrifice.

Truly there was prophecy in his paraphrase of the valiant Greek's words: "When I die, I shall leave two daughters to perpetuate my memory, St. Mary's and Notre Dame." And as long as there shall remain a Sister of the Holy Cross, the memory of Father Sorin will be cherished; and in these days of Jubilee, we who lovingly remember him of great-hearted faith and untiring zeal, hope and pray that he, the "mirror of constant faith, revered and mourned," may intercede for us that our faith fail not and that our zeal may more and more abound.

MOTHER ANGELA.

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Mother Angela.

A RELIGIOUS community is not exactly like any other corporate body. The individuals blend more perfectly into a harmonious whole, and in a Congregation like that of the Sisters of the Holy Cross in which there is no distinction of choir and lay, the true ideal of a Christian democracy is to be found. All work together for the general good, the scope of individual effort being largely regulated by that fundamental principle of the religious life—obedience. Catholic sisterhoods, however, are not exceptions to the universal laws of human affairs; rather do we find in them the higher fulfilment of the law; hence, when a religious gives evidence of unusual gifts of mind, as a rule, not only is opportunity given her, but also the encouragement and support of her community.

An illustration in proof of this is to be found in the life of Mother Mary of St. Angela, virtually the founder of St. Mary's, who for more than thirty

years governed the growing community, formed its members and directed its manifold energies. Of this valiant woman much has been written in a fragmentary way, and very much more of interest and edification might be written; recognition of her great achievements, sincere and grateful affection, the full sympathy of common aims, and thorough appreciation of her remarkable gifts, are not wanting among those to whom she was an example and an inspiration. But the time has not come for a formal "life." The biography of Mother Angela belongs to a later period, when the years shall have given the right perspective, not for an effective picture only, but for a true picture, for Mother Angela was, to employ an over-used term, in advance of her times and larger than most of her contemporaries. Our sketch can be, at best, but a partial portrait.

Mother Angela's ancestry in this country takes us back to 1765, when Neal Gillespie came from Scotland and settled in Delaware. There, at Wilmington, he married Eleanor Dougherty, and, in 1778, he and his family moved to what is now Washington County, Pennsylvania, across the Monongahela River from Brownsville, where he built

a home on "Indian Hill." One of his daughters was the wife of Hugh Boyle and the mother of Maria Boyle, who became the wife of Thomas Ewing, of Lancaster, Ohio. His son, Neal Gillespie, Jr., married Elizabeth Purcell, and of the seven children born to this marriage we are especially concerned with two, Maria Louise, the eldest daughter, the wife of Ephraim Lyon Blaine and mother of James G. Blaine; and the eldest son, John Purcell Gillespie, who, on February 12, 1821, married Mary Madeleine Miers, the daughter of Henry Miers and Rachel Duffield. Two sons and three daughters were the fruit of this marriage; among them, Eliza Maria, the subject of this sketch, born February 21, 1824; Neal Henry, who became a priest of the Congregation of Holy Cross, and Mary Rebecca, the wife of Philemon Beecher Ewing, one of whose daughters is Sister Mary Agnes of the Holy Cross. Neal Gillespie, Jr., built for his son, John P., and his daughter, Maria, a double house south of his home on the Indian Hill farm, and here it was that Mother Angela as a child was the companion and close friend of her cousin, James Gillespie Blaine.

When Eliza was twelve years old her father died,

and two years later the family took up their home at Lancaster, Ohio, where, in 1841, Mrs. Gillespie was married to William Phelan. The education of her children was a matter of solicitude to Mrs. Phelan, and Eliza was entrusted to the Dominican Sisters at Somerset, Ohio, where she formed an attachment for the white-robed Daughters of St. Dominic that lasted all her life. She also spent some happy years, the concluding ones of her school-life, with the Visitandines at Georgetown, D. C., where, we are told, she was a general favorite, because of her charming personality and brilliant talents.

Then came the crucial period, through which every one endowed with a perception of all that life holds, must pass. For some, circumstances govern life, for others, life governs circumstances; and it is not hard to understand that Eliza Gillespie belonged to those who know and feel that man is master of his fate. In the years that followed her school-life she took a prominent place in society with a graciousness that charmed all, and both in Washington and at Lancaster made many friends. Always full of energy as she was, we are not surprised to learn that she was active in social affairs, entered into charitable movements with enthusi-

asm, taught poor children, sewed for the several institutions of charity in the city, and was a leader in the many activities of the Church. The social incidents of those times in which she took part read strangely to us, who can hardly imagine James G. Blaine arrayed as an Indian, or General Ewing in kilts as a "Highland Archer," or General W. T. Sherman as the hero of a conquest over a bat that threatened to disturb the pleasure of a party of young folk.

But Eliza Gillespie was not satisfied with the social round, even though it held elements of the useful. Her soul was awake, not to the wonder of a world always fair to the young, but to a world that enters seldom into the dreams of youth. She heard a voice that called her, not to a life of pleasure, but to one of renunciation, to a career, not of power, and honor, but of humble and obscure service. She had seen the splendors of the dreams with which the imagination fills the soul of youth, but she knew they were but dreams; and with a joy the world knows not of, she emerged from a spiritual crisis, of which those nearest and dearest to her knew nothing, and announced her intention of dedicating herself to the service of God as a

Sister of Mercy. Once the determination was reached there was no struggle, no work of readjustment, for she had never really felt herself at one with the life around her.

She decided to enter a convent of her chosen order in Chicago, and with her beloved mother, who, like another St. Anne, wished to accompany her daughter to the temple of dedication, she set forth from Lancaster, having arranged to stop at Notre Dame to say farewell to her brother Neal, then preparing for the holy priesthood. And she little dreamed that God was about to set His seal on this beautiful affection, and that she was to be more than ever a sister to the young levite.

The first person the travellers met at Notre Dame was Father Sorin, and as his keen glance fell upon Miss Gillespie, a something prophetic must have stirred his soul, and his words in the first moment of conversation must have communicated to her a vague sense of a mysterious soul-influence, for she unnecessarily emphasized the fact that she was on her way to Chicago to become a Sister of Mercy. How true it is that an ordinary action may change the whole current of life! Eliza Gillespie, in following the dictates of natural affection, was obey-

ing a power that was destined to influence numberless souls. With St. Paul, one must exclaim, "Who hath known the mind of the Lord, or who hath been His counsellor?"

Further conversation with Miss Gillespie convinced Father Sorin that this chosen soul was destined for Holy Cross, and he explained to her the object of the Congregation and its needs. But in order to avoid precipitancy in deciding, he urged her to spend a few days at the convent in Bertrand in prayer and silence, during which time he, too, would pray to know the Divine will in her regard. Mrs. Phelan naturally wished Eliza to be near her brother, who was tenderly attached to his sister, but both expressed their hope only in prayer. At the close of the retreat Miss Gillespie announced her decision to take her stand with the Sisters of the Holy Cross, and this after having seen the privations and the hardships that made up their humble life. It was the heroic in her that was appealed to and it was the heroic that nobly responded.

At once it was arranged by the Council that the new postulant should make her novitiate at the Mother House in France, and there be grounded in the principles of the religious life, while, as a

side issue, she was to study the best methods for the instruction of deaf-mutes. Preparations were hurriedly made, and on the feast of the Patronage of St. Joseph, 1853, she received the habit of the Sisters of the Holy Cross, with the name Sister Mary of St. Angela. Immediately after her reception, accompanied by Sister M. Emily, she started for France, where, under the guidance of the Very Reverend Superior General, Father Moreau, she passed her period of probation in the convent of the Sisters of Bon Secours, at Caen, and with such evidences of a marked vocation that, by dispensation, she made her religious profession the same year, on the 15th of December. February 2nd, 1854, found her again at St. Mary's, Bertrand, where she was charged with the direction of the school, and from that time until her death, in 1887, she was associated in one capacity or another with the administrative body of the community. The history of the Congregation of the Sisters of the Holy Cross is, in a sense, the story of Mother Angela's religious life, the beginnings of which, as a distinguished friend of St. Mary's has so well said, prove beyond question, "that a healthy and splendid mind may seek in the religious life a harmoni-

ous completion, a happy and beneficent existence, and that such a mind—long enough in contact with the pleasures of the world to enjoy them, and so situated as to have encountered no heart-break, but on the contrary to have entered upon a career of distinction—may see in total self-abnegation the highest duty."

With her whole heart in the work, Mother Angela took up her allotted task, and at once showed the wisdom of those who had made the appointment. Her strong intellect, broad culture and high sense of the responsibility resting upon the Christian woman led her to formulate the plan of education which St. Mary's has ever striven to carry out. And in order to insure permanency in the work and success in the efforts, she devoted herself particularly to the training of the sisters engaged in any way with the development, the well-being, of the pupils under their charge. To-day, a teacher depends not a little on material equipment; his tools must be many and modern and of the best; fifty years ago a teacher depended upon mental and moral equipment, supplying the absence of material helps with interest and earnestness and ingenuity. Who shall say which method conduces most to the

development of mental and moral powers in the student? If the school exists to teach "the high meaning of the everyday act and the everyday life, the beauty of work, of unselfish work, with ambition to do the appointed task," then Mother Angela and her co-laborers were true educators. The annals of the community show that the regular branches of a practical education, the modern languages, music, art, and the home-accomplishments, were equally the object of Mother Angela's personal interest and attention. The teachers first and then the students were urged on, but the stimulus of authority was also the stimulus of inspiration, encouragement. It was through Mother Angela that Eliza Allen Starr gave to St. Mary's the impetus of her love for the highest in Christian art, and it was also through her efforts that St. Mary's was made a sharer in the artistic publications of the Arundel Society in London,—a privilege enjoyed by few in this country at that time. And it may be said that such efforts were never relaxed.

Mother Angela saw everything, learned from everything, and if on her return from each of her visits to Europe, she brought treasures for studio, library and museum, she brought greater treasures

in the ideas with which she enriched those who came in contact with her gifted mind.

Of her services during the Civil War, brief mention has been made elsewhere, but we may add here that her patriotism was what would be expected from one of her family. She was an American in every trait, though her kinship with the Celtic race was evident in her artistic tendencies. Mother Angela's personality had a fascination about it; she was courteous, tactful, sympathetic, a rare conversationalist; in fine, a woman of highest culture and truest spirituality.

Her relations with her community were too sacred for words, and yet grateful appreciation prompts a warm tribute to her zeal, her self-sacrifice, her humility, her unreserved devotion to Holy Cross. In her position as superior she met many contradictions; naturally, there were times of misunderstandings, of fears and doubts, but she stood the test of trial, hiding the heart-aches that must often have been hers. Her activities covered a wide field, and her efforts were never personal, but were for the community. At one time she compiled a series of readers — "The Metropolitan" — in which work she was assisted by the distinguished

scholar, Orestes Brownson; later she was instrumental in the publication of the Excelsior Series of Readers and other text-books. Again, we find her deeply interested in the promotion of work for poor churches, affiliating the Congregation of the Sisters of the Holy Cross with the long-established Sanctuary Societies of Rome and Paris.

All through these years of arduous labors, Mother Angela was an exemplar of religious simplicity and poverty as regards her personal needs. Those who knew her intimately say that she never thought of herself, of her comfort or even convenience. She was impetuous—how could she have accomplished all that she did, had she been otherwise?—but her sweet humility more than made amends if on occasion she was carried away by her earnestness, her zeal. This beautiful spirit of humility is illustrated in these lines to Very Reverend Father General, written in the early days:

"I cannot rest to-night without asking you to forgive the vivacity with which I expressed my own opinions. Be assured, dear Father, in proportion as they were strong, in the same proportion am I not only willing, but anxious to fulfil whatever God may inspire you for the best. I shall

therefore hold myself in readiness to-morrow morning to fulfil with joy and alacrity whatever you may decide."

This letter illustrates, too, her obedience, a virtue especially characteristic of her, and founded on a true spirit of faith. Mother Angela's remarkable grasp of the fundamentals of religious life gave her a more than ordinary influence over the sisters, an influence in the exercise of which she never failed to allow for the personal deflection of the compass of individuality; and it was her recognition of the personal element in her companions that made her so successful in developing the best in the community.

In the early days, before the organization of the Congregation was really complete, the Mother Superior had practically most to do with the government of the various branches of the community,—the novitiate, the Academy and the missions, and Mother Angela administered affairs with an all-comprehending sympathy that spoke the large mind, the large heart. She entered fully into Father General's ideas for the expansion of the community, and, if he planned, it was Mother Angela who met the difficulties attendant upon execution, and

always with an indomitable spirit. She knew, too, whereof she spoke, when, in 1875, she penned these words: "Ah, we do not know how to say the *Te Deum* until we have passed many days bowed to the earth reciting the *Miserere*."

It is not surprising that Mother Angela's health gave way under the strain of labors and responsibilities. Twice she neared the valley of the shadow of death, and twice God's hand was stayed at the voice of prayer; but in March, 1887, the end came, when none might prevail with the Divine Will, and Mother Angela went to her reward. She had known the discipline of sorrow, of disappointment, and had proved herself worthy these marks of God's loving favor; she had known also the discipline of success, a more trying test, and here, too, she proved her moral fibre to have been of the finest. Upon the grief and joy of earth alike, she closed her eyes, never more, we fondly trust, to look upon sorrow again. Her memory is a precious one to her sisters, a blessed one to the many young hearts that turned towards her trustingly here at St. Mary's. Her friends were legion and were of all classes and all lands. Testimonies to her worth came to the Congregation of which she was

a shining light, from Rome, France, Ireland, England, Canada and Mexico, and all voiced regret that Mother Angela was called from earth.

At one time she wrote: "Oh, I greatly fear the judgments of God, and unless I am aided by the charity of others, what shall I do? My soul is filled with terror when I think how worse than empty-handed I am. May God have mercy on me!" But those who knew her great charity, who were beneficiaries of her zeal, those who walked beside her along what was often a *via dolorosa,* think of her only as enjoying the Vision Beautiful that cheered her in life's darkest hours, the vision of Him for whose sake she carried the cross to the end, and for whom, like St. Angela, her devoted patron, she led countless other souls up to the Holy Mount.

St. Mary's, the Mother-House.

THE organization of the Church is an object of admiration even to those outside of its beneficent influence. A Guizot, a Macaulay, a Froude, are forced to pay it the tribute of their praise when they look upon it merely as a human institution, while they vainly strive to explain by natural causes the secret of its marvellous vitality. Some economists vaguely apprehend the truth of the matter, as, for instance, when Augustine Birrell says, "It is the Mass that matters;" but only those who have felt in their souls the divine influence radiating from the altar, and who realize the meaning of the words, "Thou art Peter and upon this rock I will build My Church," fully understand the power of "the most imposing organic Symbol of Christendom," and the relations between the Holy See and the faithful in every part of the world.

In the economy of the Church, religious Orders have always played an important part, and from

the earliest ages we find the Holy See securing the well-being of monastic houses by its paternal protection, while in turn the religious thus favored have ever considered it a high privilege to serve the successor of St. Peter. The allegiance thus offered, however, in no wise interferes with the autonomy of the Order itself, and Rome, having once sanctioned the constitution and laws of a congregation, not only respects them, but enforces them. We have a parallel case in the government of the United States, where we find a State within a State, independent, yet interdependent.

Every religious community, then, has direct or indirect relations with the Holy See, and depends on Rome for its right to exist. When communication with the Propaganda is direct, we have what is called a community governed by a general administration; when a religious house is under the immediate direction of the Ordinary in whose diocese it is situated, the community is styled diocesan. Practically, there is little difference, for every well-regulated congregation must ever consider it a privilege to have as its guide and director, the Bishop under whose jurisdiction it is. At all times and in all places where they are established, the Sisters

of the Holy Cross have been blessed with the co-operation of the Bishops, who were true shepherds in the fold of Christ, and they have always found obedience to their Constitutions, in the matter of respect and obedience to the Ordinary, a duty of grateful regard and of pleasure as well. Chapter third of the Constitutions of the Sisters of the Holy Cross states that "No House of the Congregation can be established without the previous consent of the Bishop of the Diocese," a provision which gains a special significance in this narrative. The community has numerous missions, the members are therefore benefited by the paternal interest of many zealous Bishops.

The term "Mother-House" explains the relation between St. Mary's and its missions. Congregations approved by the Holy See and having a general administration are, naturally, stronger than diocesan establishments. St. Mary's serves as the nursery of the Order and the training-school of the teaching body, besides being the home of the sisters, where in sickness there is rest and care, and where, at the hour of death, they receive the consolations of our holy religion in an atmosphere that is in a sense native to the soul, recalling the days when

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young in the religious life it pledged fidelity to the end, and where, year after year, at the annual retreat, this pledge was solemnly renewed.

The Congregation of the Holy Cross is small, numbering only about a thousand souls, and though scattered over many States and Territories, St. Mary's is "home" to all the establishments of the community; the spirit of loyalty to the Mother-House, a marked characteristic of the sisters, has ever been one of the consolations of the superiors, as their letters and other records abundantly testify. Each summer there is the eager home-coming of the sisters who are stationed near enough to St. Mary's to justify the journey, while even from the far missions of California some enjoy the privilege of the return every year, thus keeping strong the ties of affection that bind all in one family. At regular intervals, as the Rule requires, each establishment of the Order is officially visited by the Mother General, or a representative from the Mother-House, thereby insuring a uniformity in action and a oneness of spirit that make for the strength, material and spiritual, of the Congregation.

Mention has already been made of the foundations from the Mother-House in the early years,

and, as the community became known, there were many applications for its services in the various lines in which the Congregation carries out its purpose as a religious body. In so far as the number of subjects permitted, the community gradually extended its sphere of activity, always considering the good to be accomplished rather than the material advantages to be gained. But the demand has always exceeded the supply, and the constant prayer of the community is that the Lord of the harvest may send more laborers into His vineyard.

The most convenient summary of the missions conducted by the Sisters of the Holy Cross will, perhaps, be according to location, rather than date of foundation, and those nearest home are the establishments in the State of Indiana. First of these, even antedating the present Mother-House, is the home of the sisters employed at Notre Dame. At that great centre of varied activities, the Sisters of the Holy Cross have the care of the sick, are charged with the domestic work, are engaged in some of the branches of the publishing department, and teach in St. Edward's Hall. St. Joseph's Academy, South Bend, is also one of the old foundations, and seems almost like a part of the Mother-House;

it is the centre from which are supplied the teachers of the parochial schools attached to St. Patrick's, St. Mary's and St. Hedwig's congregation. On the east side of the city are Assumption School, the parish school of St. Joseph's Church, and St. Joseph's Hospital, a splendidly equipped, new building, on a height overlooking the St. Joseph River and valley. Near Fort Wayne is a mission that is endeared by many associations, for it claimed the special and personal interest of the Very Reverend Father Sorin,—the Academy of the Sacred Heart,—which dates back to 1866. Like St. Mary's, it has the charm of solitude, and in its beautiful environment traditions find a favorable atmosphere. St. Rose's, Laporte; Holy Angels' and St. Vincent's, Logansport; St. Charles', Crawfordsville; St. Michael's, Plymouth; St. Vincent's, Elkhart; St. John's, Goshen; St. Mary's, Union City; St. Paul's, Valparaiso; and St. Mary's, Anderson, are the other schools in the diocese of Fort Wayne, at present under the direction of the Sisters of the Holy Cross.

St. John's Hospital, Anderson, founded through the munificence of Mr. and Mrs. John Hickey, represents an important phase of the Congregation's ac-

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its wise administration has won for it encomiums from men of prominence and national fame. More than once has its name been spoken in the House and in the Senate in illustration of what the Catholic sisterhoods in this country are doing in the cause of charity; and there are traditions sacredly cherished and religiously handed down, year after year, of personal marks of interest in the orphan boys and their home, shown by President Lincoln, while recent favors from the present incumbent at the White House threaten to cause heated debates among the boys as to the relative value of coins of kindness bearing respectively the dates 1865 and 1905. St. Cecilia's Academy has seen much of the changing panorama of Washington life, and viewing it from the heights she has gone on quietly, unaffected by time's vicissitudes. Her pupils know her devotedness and are proud of their *Alma Mater*. The sisters who teach St. Peter's School make St. Cecilia's their home. Holy Cross Academy is in the west end of the city, on Massachusetts Avenue, and numbers among its friends and alumnæ many people of prominence in the District. It is recognized as a centre of educational interests, and it is only a question of time when it will have a building

and an equipment commensurate with its needs and position. From Holy Cross are taught St. Matthew's and St. Paul's Schools. The Reverend Dr. Stafford's new school, St. Patrick's Academy, last but not least on the Washington list, is also in charge of the Sisters of the Holy Cross.

St. Mary's Academy, Alexandria, goes back to 1869 for its beginning, but can point to its fine newly-appointed Colonial mansion should anyone refer to an old-time atmosphere about the historic Virginia town. In Baltimore, the sisters direct St. Patrick's School, St. Patrick's Orphan Asylum, and the Dolan Aid Asylum, on South Broadway, while in St. Pius' parish, they conduct the parochial school and St. Catherine's Normal Institute. A normal school for Catholic teachers was one of Mother Angela's long-cherished plans, and she thought of founding it at Washington, D. C., but the Most Reverend Archbishop Bailey expressed his preference for Baltimore as its location. The building was blessed by His Grace, March 11, 1875, and at the Silver Jubilee of the Institution in 1900, His Eminence Cardinal Gibbons voiced the general verdict, that the sisters in founding St. Catherine's had builded better than they knew.

The community is represented at Lancaster, Pennsylvania, by three schools, Sacred Heart Academy, Sacred Heart School and St. Anthony's School. Farthest east, and youngest on the list of the houses of the Congregation, is St. Paul's School, connected with the Paulist Church in New York. The southern province claims two foundations,—both in Texas,—St. Mary's, Austin, one of the community's most important houses, and St. Mary's, Marshall. On our way west, we may mention St. Mary's School, Davenport, Iowa. In Utah are some of the community's most ambitious foundations,—St. Mary's Academy and Holy Cross Hospital, splendidly equipped institutions and each doing exceptionally fine work in its line. Both have passed their Silver Jubilee year and are a pride and an ornament to Salt Lake City. The sisters also care for the children at St. Ann's, an orphan asylum which is a monument to the zeal and charity of the Right Reverend Bishop Scanlan. Ogden has one of the finest buildings in the State in Sacred Heart Academy, which holds a place second to none among the schools of the West. St. Patrick's School, Ogden; St. Mary's, Park City, and St. Joseph's, Eureka, complete the Utah list. In Idaho,

the Sisters of the Holy Cross are to be found at St. Teresa's Academy and St. Alphonsus' Hospital, Boise City, and at St. Joseph's School, Pocatello. In California the sisters at St. Augustine's, Fresno; St. Charles', San Francisco, and Holy Rosary, Woodland, call St. Mary's "home"; and sunlit and fair as is their western abiding place, in days of trial, as in days of jubilee, their hearts turn to the "old home ground."

All this reads like a mere inventory, and yet the establishment and growth of each of St. Mary's missions mark distinct steps in the development of the community during the past fifty years. In the case of each mission there were the inevitable difficulties of the founding and the first years of effort, the trials and the triumphs, all acting and reacting in the upbuilding of the Congregation. In the pages of this brief narrative, these branch establishments are merely mentioned, but when the history of the community comes to be written, as some day it will, they will naturally have whole chapters devoted to them, and the story will be of interest and edification. The histories of all its missions are preserved in St. Mary's archives; but should these records be destroyed, there would still remain at the Mother-

House, beyond earthly power of destruction, deathless memories of loyalty and devotedness, as imperishably written as is the memory of faithful children on the heart of a loving mother.

St. Mary's Honor-Roll.

"DUTIES towards the Deceased Members of the Congregation" is the title of Chapter XLIV. in the Book of Rules of the Sisters of the Holy Cross; and the following extract shows the spirit of the rule, the letter of which deals with the formal suffrages to be offered for the departed:

> Among the precious consolations which a community offers to a religious soul, there is, perhaps, none calculated to make a deeper impression than the suffrages designated by the Rule. In the world, the old adage, "Out of sight, out of mind" is, unfortunately, too true; in religion, the memory of the dear dead is vividly and sweetly kept in the hearts of the survivors; and in truth the fervor of a congregation is nowise better attested than by its undying and prayerful affection for its departed members.

From the earliest days of the community, the list of its dead has constituted the honor-roll of the Sisters of the Holy Cross, and with the Congregation's first hostage to Heaven, Sister Mary of Mt. Carmel, who died August 1st, 1847, there was established, as it were, a new field of labor, where

COMMUNITY CEMETERY.

[illegible]'s Honor-Roll.

[illegible] Deceased Members of the [illegible] of Chapter XLIV. in the [illegible] the Holy Cross; and [illegible] shows the spirit of the rule, [illegible] with the formal suffrages

COMMUNITY CEMETERY

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those who were taken from earthly toil in the vineyard of Holy Cross, might still bear part with far greater efficacy in the work of their community; and every member since added to the Sisterhood of the Holy Cross triumphant has bound the two branches more closely together.

Never are the dead forgotten by the community, and never has there been a sign of the merely perfunctory in the fulfilment of love's duty to the departed. It is not the "poetry of the tomb" that wreathes the names of the dead with immortelles, it is the beautiful doctrine of the Church,—Mother Church indeed,—that with its knowledge, its apprehension, its appreciation, of the mysteries of tenderest affection, consoles us by reminding us that death is not the end of all, and that to put on immortality is not to lose sight of those once loved.

Every Order has its own special means of insuring the faithful memory of the dead; with the Sisters of the Holy Cross there are two constant reminders of those gone before. Each day, before the reading of the Martyrology at the close of the midday meal, announcement is made of all those the anniversary of whose death the day marks; and, in each house, at the entrance to the community-room or chapel,

as the case may be, there is a card bearing the names of the deceased members. In addition to this, during the annual retreat at the Mother-House, the sisters go in procession, once a day, to the community cemetery, there to offer general prayers for the departed. And if "it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins," this pious remembrance is not without its advantages to the living. There is indeed a threefold benefit to be derived: it is an incentive to renewed effort, an encouragement in the way of perseverance, and it keeps alive in the community that sense of obligation which kinship with the noble dead imposes.

There are more than three hundred names on the honor-roll of the dead of the Congregation of the Sisters of the Holy Cross, and in the last resting-place at St. Mary's, shadowed by tall cedars, there is a memorial cross to each one, even though the remains, as in the case of those who died at a long distance from home, rest elsewhere. Truly, it is God's Acre, and the great stone crucifix in the main walk of the cemetery stands a monument to the dead and a sign of hope to the living.

The history of the community has been largely

influenced by those who now rest from labor; and yet, if the dead form a great democracy, there was no less a democracy when they were actively engaged in the realities of life. "The high, stern-featured beauty of plain devotedness to duty," actuated each one, whether that duty called to command or to obey; and while all are gratefully remembered, mention can be made in these pages of only a few,—those who at some time bore the burdens of official position at the Mother-House, and so, perhaps, because of greater responsibility have greater need of prayerful remembrance.

The death in 1848, of Mother M. of the Cenacle (Louise Naveau), mentioned elsewhere in this chronicle, was the first great loss sustained by the sisters; and the blow fell at a time when the community seemed little able to sustain it; but her devoted love of Holy Cross was an assurance to those who mourned her death that she would not forget her spiritual children, to whom she had endeared herself by her many virtues and her untiring efforts in the interests of the struggling community. It was under Mother Cenacle's inspiration that the beginning of a real educational spirit made itself felt at Bertrand, and the preservation of that

spirit through the years that followed her death showed that she had not labored in vain.

Mother M. Eusebia (Anna McIntosh), who yielded her soul to God, October 9, 1872, was another sad loss to the community in general, and to the administrative body in particular. She received the habit in September, 1856, and was professed in March, 1858. Her rare gifts were recognized at once, and her power as a teacher was evident from the first. A woman of culture, accomplished, tactful, full of resources, deeply impressed with the need of a solid religious training for young women, it is not surprising that she was selected as a member of the Council at St. Mary's, with the affairs of the Academy as her particular charge. Mother Eusebia was a true educator and the influence of her beautiful personality, her forceful character, no less than her splendid mental qualifications, fitted her in a special manner for her work. Her hold on young minds was that of the ideal teacher, and she could ill be spared from the task that seemed to be hers by right of her almost unique fitness. No death is untimely when we consider that He who orders all things measures time by the heart-beats of His love; but humanly speaking, Mother Eusebia's death

FAMILIAR SCENES.

FAMILIAR SCENES.

was an irreparable loss. She was in her forty-third year and had been sixteen years a Sister of the Holy Cross. On the day preceding the night of her death she seemed to be in her usual health, but was seized with an illness which resulted fatally in a few hours. The alumnæ of the years 1866 to 1872 hold Mother Eusebia's name in grateful memory, and reminiscences of those days recall beautiful traits of character and noble qualities of heart and soul. All remember with affection the human side of the earnest, impulsive woman, but only because it emphasized the qualities that belonged to the just, the straightforward, the humble religious. There was nothing petty, nothing selfish about her. More than one St. Mary's graduate calls Mother Eusebia blessed for having given her pupils a philosophy of life based upon religious principles. One of her latest official acts was to reorganize for the scholastic year 1872-1873 the religious associations of the school, and at the last meeting of the teachers, only three days before her death, she spoke nearly the entire hour on the necessity of basing education on religion, and of sanctifying by a spiritual motive their every effort in the accomplishment of their duties. The memory of her life is to the Congrega-

tion a legacy of beautiful lessons and potent influences for good.

Mother M. Colette (Isabel Cunnea) was the next member of the administrative body called to her reward; and her death, December 10, 1890, though long expected, brought sorrow to every house of the Order. Twenty-seven years a religious, Mother Colette had served the community nobly, consecrating her every moment to the furtherance of its smallest interest. A practical financier, she was chosen in 1875 as stewardess, an office she ably filled up to the last. To the poor she was ever full of charity, and an honest appeal always went to her heart. But it was among her own that she was best known and best loved. "In counsel prudent and wise, in disposition modest and unassuming, in character integrity itself," she was revered and loved and trusted by all. Years before her death the warning signs of the dread disease that closed her unselfish life prepared her and her sisters for the inevitable; long, weary months of intense suffering was her portion, but she bore all with quiet patience, keeping to her post as long as it was at all possible. But when the end came, and it came all too soon, the community was little prepared for the

loss, which seemed personal to each sister. Mother Colette was a woman of faith, and in her fine mentality, her strong character and broad, tolerant, kindly nature, she was a force in the Congregation she loved. She was truly a valiant woman, and "from the uttermost coasts was the value of her."

In 1864 Sister M. of St. Charles (Joanna Flynn) was elected to the office of local Superior at St. Mary's, a position she held for fourteen years, during which time she was truly an assistant and counsellor to Mother Angela and the other members of the Administration, and a mother to those under her immediate care. Mother Charles was unique in personality. Almost masculine in strength of mind, she was yet gently thoughtful of the hundred and one things that make for the well-being of the home, the comfort of the sisters. Her methods in the class-room and with the students in general were much like those of the venerable Dr. McCosh, and many of the stories told to illustrate characteristics of the kindly old professor at Princeton, remind one irresistibly of Mother Charles. School traditions give interesting accounts of the days, or rather nights, when star-gazing called for out-of-door sessions of class, or of lessons in mathematics

made as fascinating as nature-study is to-day. Her abilities were so thoroughly appreciated, that in 1878, when it was decided that she should replace Mother Augusta at St. Mary's, Salt Lake City, there was general mourning at the Mother-House. But the court of religious obedience knows no appeal, and Mother Charles went to her western mission followed by the esteem and love of all who had been associated with her. Her final return to the "dear home-ground" was in December, 1890, when all that was mortal of Mother Charles was laid to rest in the little community cemetery.

Sister M. of St. Emily (Julia Rivard), already mentioned as Mother Angela's companion when she went to France to make her novitiate, is also on the list of general functionaries in the early days. At intervals between 1857 and 1866, Sister Emily filled the position of local stewardess, and a devoted interest in anything that pertained to her charge was ever a marked characteristic of her religious life. Simplicity and charity were the qualities which endeared her to all, and of these virtues she showed an example to the last. Her death occurred in December, 1891, full of years and merits.

From 1861 to 1864, the name of Sister M. Ed-

ward (Mary A. Murphy) appears as one of the community's officers, though grateful regard of Sister Edward needs not the written record to insure her remembrance. Her special charge in the early days was the class of deaf-mutes, to whom she was the best of friends and kindest of mothers. Whether at St. Mary's or on the missions, she was a devoted, faithful, and able member of Holy Cross, and her death in 1892, at Laporte, Indiana, brought mourning to all who knew her true worth.

The names of Mother M. of the Ascension (Mathurine Salou) and her beloved sister, Mother M. Ursula (Augustine Salou), appear early on the community's list of efficient and devoted members. Mother Ascension was intimately connected with the foundation of the Congregation, when special executive abilities were needed. Deeply religious, she proved an ideal Mistress of Novices, a position of vital importance in a young community. In 1872, Mother Ascension was charged by Father Sorin with the government of the sisters at Notre Dame, and during the years of partial separation from the Mother-House, her sympathies were with the proposed new branch. Strong faith, intense love of Holy Cross, and a deep spirit of prayer were marked

characteristics to the end. The cross above her humble grave at St. Mary's bears the date May 1, 1901.

Mother Ursula, for many years the Prefect of Discipline at St. Mary's,—and a prefect respected and loved,—was also for a short time Mistress of Novices, hence a member of the home council. Her gentleness, her unobtrusiveness, her motherly care of the students, are edifying memories to those who were in her charge, and many a quaint story told in broken English and French has Mother Ursula for centre of interest. She passed to her reward at Notre Dame, July 23, 1898, after a long illness, and rests at her beloved St. Mary's.

From July, 1854, to March, 1901, is a long period of service, and it is the measure of Mother M. Elizabeth's years as a Sister of the Holy Cross. It was at Bertrand that Harriet Redman Lilly entered the community, and from the first her exceptional musical gifts were fully dedicated to the Congregation of her choice. Mother Elizabeth, as she was affectionately called by her sisters and by the hundreds of pupils who learned more than music from her instructions and example, was a remarkable character. She was born of Anglican parents in Sussex,

England, in 1820, and numbered among her relatives Dr. S. Arnold, who for more than sixty years was organist at Petworth, and Dr. George Arnold, a long time organist at the Cathedral of Winchester. For upward of forty years, Mother Elizabeth was in charge of the Department of Music at St. Mary's, and until forced through failing strength to give up active work, she was a model of fidelity to duty. At various times during the early years, she held offices in the general administration, never neglecting, however, her beloved art. Nowhere did her soul of music find more fitting expression than when she presided at the organ in the chapel. Her magnetic touch is lovingly remembered by those who stood by her in the choir, and who carry in heart and mind a picture of her frail figure, seemingly a part of the instrument that responded to her touch, and close beside her, her daughter, Sister M. Cecilia, also an artist in the world of tone, and like her mother, a Sister of the Holy Cross. Sister Cecilia, beloved of all, was called to her reward, April 14, 1885, six years after the death at Notre Dame of her equally gifted brother, the Rev. Father Lilly, C. S. C. Mother Elizabeth's mother, Mrs. Harriet Redman, also made her home at St. Mary's, though

not a religious, and is buried within the enclosure of the convent cemetery.

All through the years this family of remarkably fine musicians lent a prestige to St. Mary's by their gifts and their personality; distinguished visitors to the Academy always carried away delightful impressions of their genius, and the records tell of the pleasure experienced by visitors of note,—Edwin Booth for one, whose wife was a pupil at St. Mary's, —in meeting Mother Elizabeth, and on hearing her and Sister Cecilia interpret the great tone-masters. The kinship of artistic natures seldom fails to make itself felt. The closing chord of Mother Elizabeth's harmonious life was struck in 1901, but the memory of her devotedness adds a beauty and a harmony to the lives of those who are carrying on the work to which she so earnestly dedicated herself for nearly half a century.

During the hush of the annual retreat, July, 1901, death came to one held dear, and through the stillness the sad tolling of the convent bell sounded forth its message,—Mother M. Siena, Mistress of Novices and Member of the General Council of Administration, is no more. On July 11th, her great, ardent soul went to its reward, and on the 13th,

her solemn burial took place. Mother M. Siena (Julia Murphy) was fifty-one years of age, thirty-one of which were spent in the religious life, in which she fully consecrated to God's service the noble gifts of mind and heart with which He had endowed her. Sacred Heart Academy, Fort Wayne, Indiana; St. Mary's Academy, Austin, Texas; St. Mary's Academy, Salt Lake City, and the Novitiate at the Mother-House were the scenes of her labors; and whether she was engaged in teaching music or charged with directing others, her actions were ever characterized by a truly admirable large-heartedness. The following extract from an editorial notice of her death in one of the Salt Lake City papers, embodies Mother Siena's characteristic qualities:

> Though secluded from the world, she endeared herself to all who came within the circle of her acqaintance. Without guile, she was always sincere and honest in her expressions. Her earnest nature, her straightforward manner, her wholeheartedness won for her the respect and admiration of all. Visitors, after short interviews, could see in the nun wearing the humble garb of the religious, a highly cultivated mind, with varied knowledge and a sympathetic heart that was deeply moved by the woes of the world and ever ready to assist those who were in need.

Non-Catholic student, convert, sister, vocal teacher, and Directress of the Academy,—thus may

be epitomized Mother Lucretia's outward life at St. Mary's; a woman of remarkable faith, a truly spiritual woman of high nobility of mind, a faithful Sister of the Holy Cross,—thus may be summarized the characteristics of her inner life. In 1865, Alida Fuller was one of the graduating class who bade farewell to St. Mary's, her *Alma Mater.* She at once entered upon a bright social life only to find that it met none of the aspirations of her mind and soul, and though surrounded by everything that wealth and position could give, she longed for a life of consecration to God. In 1867, at the age of twenty-two, she enrolled herself as an aspirant to membership in the Congregation of the Sisters of the Holy Cross. Strongly opposed by her father and brother, Sister Lucretia had much to contend against, but never for a moment did she falter, and her piety and fortitude were an edification to all. For many years she was a teacher where her girlhood days were spent, and for five years, 1881-1886, Directress of the Academy. Later she was Superior of Holy Rosary Academy, Woodland, California, for nine years, during which time she had the mournful consolation of attendance upon her beloved father in his

last hours. Judge Fuller did not formally embrace the faith chosen by his daughter. This was a sorrow to her, but she had the comfort of knowing that he was entirely satisfied with her choice of life and was happy in her happiness. Sacred Heart Academy, Ogden, and St. Mary's Academy, Salt Lake City, respectively, were under her wise direction from 1895 until the year of her death, 1903. Mother Lucretia was a woman of unusual ability and energy, of great devotedness and faith, and, as one who knew her well expressed it, she labored as if all depended upon human effort and prayed as if all depended upon prayer. She was a double loss to the community, for she had reached the years when the knowledge that enriches life was hers, and when her soul, through suffering, had learned the wisdom that makes for strength, and had seen the vision that enlightens the path of those who seek the ways of justice.

On the morning of April 27th, 1900, after receiving the last Sacraments, Mother M. Annunciata, Mother General of the Sisters of the Holy Cross, departed this life. She was surrounded by her spiritual children, whose tender ministrations eased the pangs of a long and trying illness. Mother Annun-

ciata was the first Superior General to die while in active discharge of her office, but her death brought mourning, not only to the Mother-House, but to the missions, far and near, under the care of the Sisters of the Holy Cross. Many among them who have spent their strength in God's work, hold in loving memory the picture of the happy, pious young girl, Margaret McSheffery, who, in 1860, left Philadelphia for St. Mary's, filled with the desire to consecrate her life to religion. They remember the quick development of her unusually gifted mind and generous heart under the influence of training and environment, until she stood an ideal religious teacher. Still a young sister, Mother Annunciata was called in 1872, to be Directress of the Academy, an office which she wisely administered for nine years. In 1881, obedience assigned her to duty in Salt Lake City, and one year later she was transferred to Sacred Heart Academy, Ogden, where, as Superior, she devoted herself, heart and mind, to the cause of religious education. Re-elected, in 1889, to the office of Directress of Studies at the Mother-House, she returned to her old duties with the enthusiasm of early years and a widened and deepened experience.

In the eulogy pronounced at her funeral we find her views of education outlined in the following extract:

Mother Annunciata's idea of education was religious training, and her constant endeavor was to render it thorough and complete. In her plan a Christian character was the foundation of all graces and refinements and accomplishments. And when it devolved upon her to train others to carry on the work in which she had so long been engaged, she never tired of inculcating the importance of the Little Catechism. * * * * * She had made a thorough study of the Church's dogmas, and had a firm grasp of the philosophical and theological principles on which they rest. She fully realized the importance of solid catechetical instruction, and during the years when she was Directress of the Academy, she claimed it as her privilege to give the regular bi-weekly conferences on Christian Doctrine.

Mother Annunciata's charity was broad and far-reaching, active and practically helpful. I have seen eyes brighten and then grow dim at the mention of her name, which doubtless recalled the memory of some golden deed of generous compassion.

In 1895, the voice of the General Chapter elected Mother Annunciata to the office of Mother General of the Sisters of the Holy Cross, entrusting to her management the temporal and spiritual interests of the growing community. Within a few months, however, her health became seriously impaired, and it was no small trial to her to find herself, though in

a position to do much good for the community she so loved, rendered powerless by reason of bodily infirmity.

True daughter of the Cross, Mother Annunciata knew the bitterness of trial, of sacrifice; but her nature was true to her name—the mystery of hope, the Annunciation—and her life held the Cross at heart as did the Angel's message. She loved the spring-time, the warm sunshine, and the birds and blossoms of the young year, and those who had hoped that the return of the bright days would bring renewed strength to their beloved Mother, saw instead the spring weaving a covering of greensward and early flowers over her last resting-place. There is no need of the written tribute to keep her memory alive; she lives in many hearts that love her. From the earliest sixties, Mother Annunciata's strong personality made itself felt; and in the memories of all the years, there is heard her sweet, clear voice that poured her heart out in the prayer of music. True indeed was it, as a friend said of her: "Mother Annunciata had a passion for perfection in education and life, and to the day of her death her soft voice never lost its power of stimulus and inspiration. She was a loyal friend, a wise

counsellor, and the very heart of truth dwelt in her."

How inadequate must any notice of the departed members of a religious community be! To know them fully, to appreciate their power, their real worth, one must have lived within the sphere of their influence. This is true whether we speak of those in places of responsibility or of those in the ranks. To discern the qualities that made for some of the influences cited, is not unfrequently to recognize defects, for in the religious life the human is not entirely eliminated; rather is it purified, uplifted and pressed into the service of souls; therefore do we lovingly say: *Requiescant in pace!* But the honor-roll of the Congregation of the Sisters of the Holy Cross, with its three hundred noble dead, is, nevertheless, to those who survive, a litany of venerated names, each one of which calls forth the invocation,—*ora pro nobis.*

A Period of Quiet Progress.

A SURVEY of the various periods which make up the history of our country emphasizes the fact that those most eventful were not always the most important. By eventful is understood abounding in public actions that seem to be epoch-making in their force and their effects. The same holds true in the history of an organization; long periods of quiet progress, unmarked by crises of any kind, show a society in its normal state, and give a better idea of its qualities inherent and acquired; it is in such times, too, that resources are husbanded, and a reserve fund of power provided to meet any emergencies that may arise. Such a period of quiet progress were the years following the Silver Jubilee of St. Mary's, years deep-rooted in the past, and drawing from it the strength of a steady growth toward better and higher things. The first quarter of a century of the community's existence was indeed eventful; it included the foundations at Bertrand

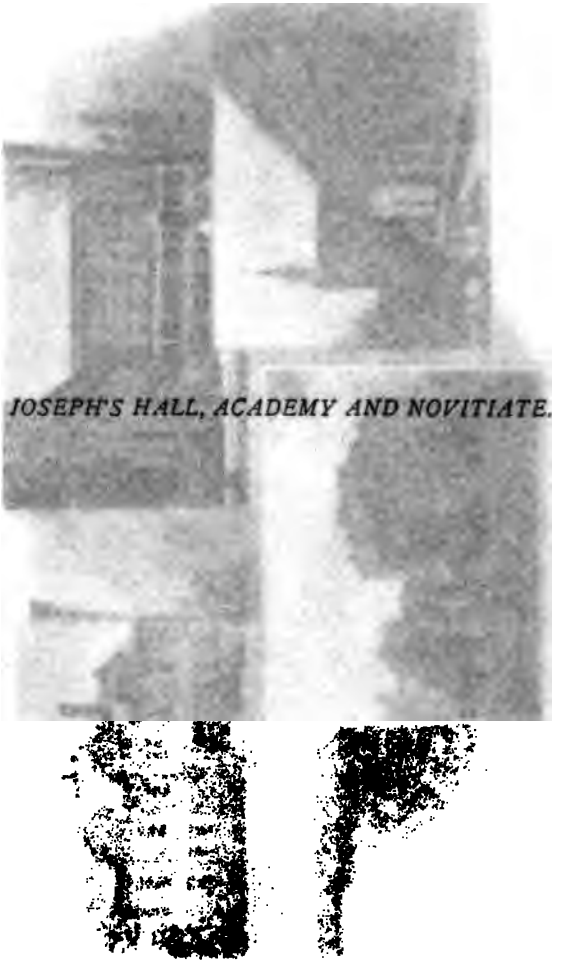
and St. Mary's, the organization of the sisterhood, the outlining of plans of work, the formulation of Rules and Constitutions. Then began a new era. The pioneer days were over, the desert had been made to blossom like the rose, and a younger generation of religious had come into the vineyard of the Lord. There was much for them to do, but to garner ripened sheaves carries with it a compensation often denied to the sower of the seed.

The running chronicle of this period must be premised with the reminder that in our brief record of Father Sorin's life and in that of Mother Angela, as also in the chapter dealing with the relations between the central organization in France and St. Mary's, and between Notre Dame and St. Mary's, mention has been made of matters belonging chronologically to this part of our narrative, but, inasmuch as the subjects there touched upon were dealt with by the administrative body of the Congregation during the years now in review, an occasional passing repetition is not to be avoided.

From 1882 to 1895, Mother M. Augusta was charged with the general administration of affairs of the community, with the title of Mother Superior. From 1889, however, according to the Con-

stitutions, then temporarily approved by Rome, she was called the Mother General. Only deference to Mother Augusta's beautiful humility restrains the grateful eulogy demanded by her wise administration. Only those who know her gentle firmness, her entire devotedness to the community, and who followed her career through phases of the life of the Congregation when as much depended upon attitude of mind as upon action, can fully realize what her government, her personality, meant. Mother Augusta's Council comprised Mother M. Genevieve, who was first assistant from 1878 to 1895, and at various times during her term of office, Mother M. Angela, Mother Annunciata, Mother Lucretia, Mother Colette, Mother Praxedes and Mother Sabina.

The check which conventual custom places upon public recognition of the services of religious still living, forces a brief digression here, the object of which is to express a regret that record may not be made in these pages of many devoted sisters whose life and labors have merited the grateful regard of the Congregation. The history of the community owes much, for instance, to Mother Compassion, one of the pioneer members, for years Mis-



ST. JOSEPH'S HALL, ACADEMY AND NOVITIATE.

tress of Novices at the Mother-House; to Mother Genevieve, to Sister Praxedes and to Sister Ambrose, all at one time honored members of the general administration. But perhaps it is the sinking of individual experience into the collective experience of an institution that gives it its strength, making it, in a sense, the only complete unity.

As a result of the impetus of the early years and the full and willing collaboration of every member of Holy Cross in later times, the equipment of St. Mary's as Mother-House and educational centre gradually grew in extent and usefulness. As to buildings, addition after addition was made; first the wing running west from the music-hall; then a southern extension. In 1886, the beautiful chapel was begun, and on August 29, 1888, its altar of sacrifice was consecrated by the Right Reverend J. Dwenger. A year later the clock-tower portion of the convent was erected, followed in 1892 by St. Angela's Hall, and in the next year, 1893, by the present novitiate building.

In keeping with the material progress was the advance made in educational lines. The summer-schools were a source of inspiration as well as of instruction to the teaching body, while in the hos-

pitals the demands of the times were met by skilled nurses and pharmacists. In these years Father Sorin was still the ever-faithful encourager of all earnest effort. The novices were spurred on by his exhortations, the professed sisters had the benefit of his wise counsels, and to the students at St. Mary's he continued to be friend and guide and mentor. To his relations with the missions may be traced much of their success, for Father General and his co-laborers in governing the community realized the importance of all the foundations, particularly the parochial schools. His instructions and letters to the sisters on the spiritual value of their work, and the deference due to the wishes of the pastors in charge of the schools, showed that he had given the subject not only careful study but solicitous thought and earnest prayer. A serious view as regards the responsibility of the teacher is the only one that insures even a measure of success, and this was ever held before the religious both at the Mother-House and on the missions. Father General's directions to the sisters embodied sound principles of teaching, and in the letters of this period we find valuable suggestions which show not only his own views, but those of the community, on edu-

cation. In a circular, dated August 29, 1880, we read:

What I want in this circular is to bring our whole family to a new and lively sense of our duty on the vital question of religious education. The daily and universal demand that Catholic educators should not be satisfied with the mere name of Catholic institutions, but should more amply prove the real and thorough Catholicity of the education imparted in their schools, cannot be disregarded. Even what was deemed sufficient a few years ago does not now meet the wants of an age, remarkable, above all others, for its trend towards infidelity and materialism. These tendencies cannot be resisted any longer save by a superior training in the positive teachings and moral habits of religion, without which Catholic education is only a name. Understand me well: to-day, more than ever before, Catholic education means for our youth a knowledge of divine truths, more comprehensive and developed, more visibly sustained by daily Christian practices; practices cheerfully accepted and faithfully observed as an indispensable evidence of their initiation to a Catholic life, of which they will feel proud all their life, and not ashamed or tired, as so many are when entering upon their duties in society, evidently because their early training never established a foundation upon which anything solid might rest.

Of every child confided to us by Catholic parents we must, first of all, make a practical Catholic for life. This is our first duty; to overlook or discharge it negligently would be a heinous offense to society and a serious sin against God. We know by heart the Divine warning: "Woe to him who does negligently the work of God!" Each time

a child is presented and received in our schools, a contract is entered upon, with a clear obligation on our side to train that immortal soul for the Court of Heaven. To one assuming such a responsibility, that child shall be, the whole year, an object of constant solicitude; otherwise, there is wanting even a sense of common honesty; with such a charge no thoughtful religious can trifle.

In one of his letters of a year later, Father Sorin inculcates the filial virtues in so positive a manner as to make one feel that he had the prophetic instinct and saw the trend of our day towards the breaking of the home-ties. His teaching was as follows:

It seems to me that one of the greatest services we may render to society at large is to return youths to their families, not only with improved minds, but above all, with hearts so enlarged by temporary separation and a constant attention on the part of their teachers to the cultivation and perfection of their first and best affections, as to convince their dear parents and home circle that they return to them more affectionate than they left them a few months before.

This is not simply sentimental; there is a philosophy in this. In such a faithless age as ours, one of the surest and safest means to prevent the collapse of society is to bind, and to hold more and more strongly bound, the child's heart to the parent's heart, to the family, to the home, to primitive and innocent affections. Any real educator with a comprehensive mind must feel that there is nothing so powerful in our days, in order to bring a student to the prompt fulfilment of duty, as to keep prominently before him the joy of

delighting, or the pain of grieving the heart of a dear father or mother at home. But, as little passions and difficulties arise, this motive must gain constantly in weight and in efficiency from an ever-increasing sentiment of filial attachment in the child's breast towards loving parents at home.

Such is the training a child must receive at school—the full observance of the Fourth Commandment. A young heart formed after this precept, growing daily in love for his parents, will be blessed, not only with a long life, but with success through life and honor and glory to his own name and family. Hence, again, let us make it a point, day by day, to keep the children's affections towards their parents more and more real and tender as a most prolific source of true happiness at home, a security for society at large, and a strong barrier against the contagion of seductive examples.

The growing reputation of St. Mary's was a gratification to Father Sorin, and a source of deep consolation to those charged with its affairs. New friends were made and old friends remained loyal. Encouragement and assistance were not wanting, and in this atmosphere of peace and good will, of honest and intelligent effort, there was a steady progress in all that made for the general good of the Congregation. It was of the art-work of this decade that Eliza Allen Starr, an ever-faithful friend, wrote most glowingly, and of the music department of these years that Margaret Sullivan,

always alive to the possibilities of the community, gave enthusiastic praise in the leading journals.

But in 1887 the shadows gathered over Holy Cross—or was it God's light?—and Mother Angela went to her eternal reward. With her life was snapped a golden link that bound the growing community with the past, and those who had known her and labored with her and loved her, never wholly passed out of the shadow of her death.

1888 marked an event in the history of the Congregation, as well as in the life of Father Sorin, namely, the fiftieth anniversary of his ordination. This Golden Jubilee was a blessed day for all. Mother-House and missions vied in offering grateful homage. It was with joy and pride that St. Mary's welcomed the guests who came to honor the occasion — His Eminence Cardinal Gibbons and other distinguished members of the hierarchy. And as grateful regard twined laurels for Father General, love wove with them, for sake of the sweet past, rosemary and rue.

With the approval of the Constitutions and Rules of the Congregation in 1889, there came a new sense of responsibility. It was as if one long waiting in the vestibule of a temple had beheld the doors

ST. ANGELA'S HALL (GYMNASIUM).

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swing open and had been bidden to enter. There in the great body of the Church, Holy Cross took its place, and though a humble place, the atmosphere of peace, of security about it, called forth from the heart of every Sister of the Congregation the words of the Disciples of old, "Lord, it is good for us to be here." Responsibility is a great stimulus, and with the new mark of trust in the community shown by the Sovereign Pontiff, Leo XIII., an era of renewed effort began, and the impulse was felt along all lines. Partial or inadequate achievement, the only thing possible under former conditions, no longer satisfied. New methods of pedagogy were adopted and the science and art of teaching went hand in hand. It was Mother Annunciata, who as Directress of the Academy, inaugurated the upward educational movement which marks St. Mary's of to-day, and the structure of higher education built by her, had as foundation a thorough training in Christian Doctrine.

Important as are the qualities that mark the efficient teacher in the school, the skilled nurse in the hospital, more important are the qualities that distinguish the good religious. Certain traits are common to all communities, but each Order has its own

characteristics, its own spirit, its own special devotions. These distinctive marks seem to emphasize themselves in times of crises, whether of trial or of triumph. In this joyful event of the Congregation's approval, truly an event in this period of quiet progress, the Sisters of the Holy Cross proved anew that the characteristic of the sisterhood is devotedness to duty, the spirit of the community that of loyalty, and the special devotions of the Congregation love of the Sacred Heart in the Sacrament of the Altar and tender love for Mary, the Mother of God.

In 1864 the Society of Perpetual Adoration was instituted at St. Mary's, Bertrand, and since then it has been the privilege of the community to be ever represented at the Divine Court by one or more of its members. This Perpetual Adoration is an important factor in the history of the Congregation, an influence more potent in the work of fifty years than any other, material or intellectual. The other special devotion of the Sisters of the Holy Cross has ever been to Our Lady in her Immaculate Conception and in her Seven Dolors. Father General was a faithful knight of the Blessed Virgin, and his spiritual children were one with him in love for their Queen. How much love for Mary has

had to do with the upbuilding of the Congregation we shall never know, but we cannot be far wrong if we attribute to her sweet influence any good that has been accomplished. Love for God and love for His Mother have permeated the teaching of the sisters, and the chief beauty of St. Mary's is that it is the dwelling place of Him whose delight is to be with the children of men. The Papal approval of the Congregation, then, gave St. Mary's new cause for gratitude, new obligations with the privileges assured by the Church, and new opportunities for proving devoted and loyal.

St. Mary's had the honor, June, 1893, of entertaining for the first time, His Eminence Cardinal Satolli, then Apostolic Delegate, and nature and art combined to make the outward welcome commensurate with the feelings of all. His Eminence was accompanied to the Convent and Academy by Father General, though he was then in feeble health. This function was almost the last important one that he attended. In October of the same year he rested from his long and fruitful labors, and the last to meet his dying gaze were faithful children of the Congregation he had guided and guarded so well—Sisters of the Holy Cross. His life closed a

long chapter in the missionary annals of the Church in the United States, and it closed, too, a most important epoch in the history of the community. The last blessing of the devoted Father on his children not only set the seal of his love on the past, with its joys and sorrows, its successes and failures, but also on the future, with its ideals, its hopes, its blessed promises.

St. Mary's To-Day.

* * *

SAINT MARY'S, as it is to-day, naturally, looms up large in the picture of fifty years recalled in these Jubilee days; not that it is regarded as a thing apart from the St. Mary's of the past, but because it is in the foreground of vision, hence is out of proportion unless focal distance is taken into account. The glorification of the present does not in any way, however, imply comparison with the past, rather is it a tribute of to-day to the initiative, the effort, the success, of yesterday. The soft-toned convent bell, brought from France to Notre Dame in 1843, that first rang out the *Angelus* over the solitude of St. Mary's, still marks the hours to-day; and as sweetly and as resonantly does the past speak to the present in a thousand other ways and through a thousand other, if silent, tongues. The present that forgets its past can hope for no future.

The latest decade of the community's history opens with 1895, and the Council then elected to the

administration of affairs, insured not only fidelity to the sacred traditions of the past, but at the same time perpetuated a policy that stands for all that is highest and best in the way of progress. The officers chosen were Mother M. Annunciata, Superior General; Mother M. Perpetua, Local Superior; Mother M. Pauline, Directress of the Academy; Mother M. Siena, Mistress of Novices, and Mother M. Sabina, Stewardess. The signal success which blessed their labors proves that they realized the difference between personal experience and the collective wisdom of a community, which is, apart from its spiritual nature, the resultant of time and human effort, infused with that higher wisdom that comes of disappointments and trials and lowliness of heart.

It was during this administration that the old spirit of devotedness to country manifested itself anew, not only in the veteran nurses of the Civil War, but in the younger generation that showed a willingness, rather an eagerness, to serve the sick soldiers in the hospitals of the South during the late Spanish-American trouble.

August 23, 1898, a call from Washington, through Miss Ella Loraine Dorsey, who as Daughter of the American Revolution, stood sponsor for

the Sisters of the Holy Cross, met with unhesitating response. Though the sisters had just received their assignments for the year and had gone to their several posts, in some cases to distant points, such as Idaho and Utah, they were recalled to the Mother-House, and by September 7th, the first detachment of nurses, with Sister M. Lydia (Clifford) as Directress and Sister M. Emerentiana (Nowlan) as general assistant and secretary, arrived at Camp Hamilton, Lexington, Kentucky, where they at once began their arduous labors under trying circumstances. Meanwhile, on August 30th, Mother Annunciata sent the following communication to the Governor of Indiana:

To the Honorable J. L. Mount, Indianapolis, Indiana:

Your Excellency: In view of the great suffering now existing among our soldiers, I beg to offer you the free use of our hospitals in the State, St. John's, Anderson, and St. Joseph's, South Bend, with the services of the sisters stationed therein. I regret exceedingly that both are small. * * * * but such as they are, they will be at your service as long as you may find it necessary or convenient to use them.

I have the honor to remain,

Your Excellency's obedient servant,

MOTHER M. ANNUNCIATA,

Mother General of the Sisters of the Holy Cross.

To this letter the following telegraphic reply was received:

To the Mother General of the Sisters of the Holy Cross:

In the name and on behalf of Governor Mount, I thank you for the great Christian spirit contained in your generous offer in behalf of our sick soldiers. The tender is timely and is in keeping with the splendid record of your noble sisterhood.

Charles L. Wilson,
Military Secretary.

Similar offers were made to Governor Bushnell of Ohio, and Governor Tanner of Illinois, regarding the hospitals in their respective States under the Sisters of the Holy Cross.

In the Division Hospital at Camp Hamilton, then the largest field hospital in the United States service, there were sometimes as many as six hundred patients in care of Sisters of Charity, Sisters of Mercy, trained secular nurses and the little band of Holy Cross. So pressing were the duties, that working hours were not unfrequently from six in the morning until nine or ten at night, with barely time for meals. Officers, surgeons and soldiers were kind and courteous, showing themselves grateful for any and every service rendered. The ladies in Lexington, as well as the various sisterhoods of

FAVORITE WALKS.

To this letter the following telegraphic re[illegible] received:

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that city, were most thoughtful and generous in lending aid and comfort to the sisters at the camp, and when some of them succumbed to typhoid and malaria,—two Holy Cross sisters among them,—they were at once taken to St. Joseph's Hospital, Lexington, where they received every care.

The time of service was short and yet they were weeks to be remembered. Reminiscences of the sisters include memories of weird scenes, when the nurses on night duty passed around in the stillness in the city of tents; memories of touching last hours when young soldiers spoke of dear ones they would never more see, entrusting to the sisters sacred messages of farewell; memories of Holy Mass celebrated out of doors, when the earth seemed one great altar-stone for the sublime service.

When Camp Hamilton was broken up in November and the soldiers moved South, the Sisters of the Holy Cross were transferred to hospital service at Camp Conrad, near Columbus, Georgia, where Christmas was spent amid surroundings unusual to those who were wont to associate the Yuletide with winter scenes in northern climes.

In January, 1899, the sisters were ordered to Cuba by transport *Panama,* a prize vessel captured

from the Spanish. Arrived in Matanzas, orders were received from Surgeon-General Sternberg to return to the United States, and, soon after, the services of the sisters, fortunately, were no longer needed. Sister Brendan (Connor), Directress of Mt. Carmel Hospital, Columbus, Ohio, at the instance of Governor Bushnell, took charge of two hospital trains which were sent South to bring home the sick soldiers of Ohio regiments. Sister Brendan also went to Porto Rico on the same merciful errand.

The brief term of service of the sisters was officially recognized, and the archives at St. Mary's hold highly-prized testimonials from officials, including record of a personal tribute from President McKinley, as to the efficiency, devotedness and "splendid military discipline" of the Sisters of the Holy Cross, who felt honored to be associated in its hour of need with their beloved country.

Meanwhile, on the "old home-ground" the even tenor of things went on in the steady progress of the community. We say *even* tenor of things, for alternations of success and failure maintained a certain balance and there was always a general movement on and upward. Conditions in the world

of education had brought about a change in things pedagogical, and, as ever, St. Mary's was ready to seize upon the salient points of good in new methods, while holding fast to the fundamental, time-tried principles of the old system. In thus keeping "abreast of the times,"—a saying that may mean so much or so little,—St. Mary's has ever been careful lest emancipation from one system lead into new servitude. As a disinterested attestation that this effort in keeping to the happy medium has been successful, we may cite the following declaration on the part of a prominent college woman, interested in the higher education of women, especially in Catholic schools. She writes: "After visiting the schools in the East, I am impressed with the fact that the Sisters of the Holy Cross are the sanest, most progressive and really educational sisters I have met. Their schools are on a very high plane."

What an educational institution stands for soon makes itself felt, and while higher education does not mean the leading of minds and hearts into regions beyond practical everyday truths, it does mean the elevation of the soul above the little truths that the common eye can seize. To truth, to charity, to the best in the intellectual and the spiritual world,

all other things are subordinate, and the only higher education that is worth while is the education which inculcates this doctrine of living. The moral values are what count, and from earliest years St. Mary's has endeavored to imbue the minds and hearts of its students with this idea. The annals of the Academy relate that when the Right Rev. Monsignor Straniero visited St. Mary's in 1886, he commented upon the spirit of the school, which seemed to him to be one of perfect sympathy and co-operation between pupils and teachers, giving the Academy, as the distinguished visitor expressed it, the atmosphere of a *seminar,* as understood in European institutions. This attitude between student and teacher is precisely the one desired by the faculty, as it insures best results in the way of symmetrical development of mind and heart.

While in these years every energy was directed to the perfection of the curriculum, the aids to general culture were not neglected. Literary societies, art circles and musical clubs still supplemented the solid routine work in other lines. Mother Annunciata, in starting *St. Mary's Chimes,* the official organ of the Academy and College, carried out the intention originally conceived in the '60's, when

regular MS. journals were written and edited by the students and read by them at the weekly assemblies. The relation between the MS. paper and the printed one illustrates the relation between St. Mary's of the early years and the St. Mary's of to-day.

The spring of 1900 found the community mourning the death of Mother Annunciata, and the fairest memory of her was the heritage of noble principles which she had left her spiritual children. The material good we do to others, in a sense, passes away; the truth we impart to them lives forever.

July, 1901, rounded another period in the administration of the Congregation, and the regular election then held resulted in the following corps of officers: Mother M. Perpetua, Superior General; Mother M. Aquina, Local Superior; Mother M. Pauline, Directress of the Academy; Mother M. Bethlehem, Mistress of Novices; and Mother M. Sabina, Stewardess. Under this efficient staff, St. Mary's is to-day fulfilling the promises and realizing the hopes of the past.

And what is meant by the St. Mary's of to-day? In our brief outline of its history, readers at least

partly familiar with the material growth of the institution have been supposed, hence the absence of description. But, even at the risk of making our sketch savor of the prospectus, we must give at least an impression of the institution that stands for the labor of devoted souls to whom sorrow and toil were as privilege and opportunity to build for posterity. St. Mary's is a little town in itself, and includes in a connected scheme of distinct buildings the college, academy, music-hall, convent and novitiate. Separate buildings are the church, close to which is the little chapel of Loreto, a facsimile of the *Santa Casa* at Loreto, Italy; and adjoining this is the presbytery, the home of St. Mary's chaplains. Northeast of the church is St. Joseph's Hall, the students' infirmary, and north of that stands St. Angela's Hall, which is used as gymnasium, as well as for commencement exercises. The convent, novitiate, infirmary, laundry, etc., spread out west and south of the academy, making an extensive, if not imposing, group of buildings.

The church, Romanesque in style, is one of the most notable structures at St. Mary's, and is a monument to Very Reverend Father Sorin, whose plan was carried out in the designs of the architect. The

stained-glass windows from Le Mans, alone, lend it distinction. The clear coloring, the delicate blending of tones, and the artistic handling of form, give the windows an artistic value out of the ordinary. They are all memorial gifts, several representing St. Mary's alumnæ. And what memories are called up as one stands at the threshold of the holy temple! Before the gleaming altar souls have bound themselves to Christ by triple vow; at the white shrine of Our Lady, young hearts have risen to noble heights of aspiration as the sweet May hymns rang out; kneeling at the Sorrowing Mother's shrine, or St. Joseph's altar, or close to the throne of the Sacred Heart, many a soul-struggle has been fought and many a victory gained. Historic fields know not the glory of the soul-triumphs that are won in many a convent chapel, at many a wayside shrine. There are memories, too, of noble ceremonials when St. Mary's has been honored by the presence at the functions of the Church of its highest dignitaries,—a Monsignor Satolli, a Monsignor Martinelli, a Monsignor Falconio. And if its walls have rung with the *Te Deum,* they have echoed also the *De Profundis.* The quiet of the dawn hour and the Holy Mass, the hush of the day

hours with the undying star of light in the sanctuary, the peaceful benediction at dusk—memories of all these blend with the voices of counsel heard in years gone by at retreats or in sermons in the hallowed place. Truly, the chapel is the heart of St. Mary's.

In the growth of the Academy buildings the original design was not adhered to; necessity frequently governed the plans of new structures, in some cases sacrificing harmony to immediate utility. But a system of massive porches and the general arrangement of the grounds since the erection of Collegiate Hall, have in a way unified the effect. The academy is devoted to the college-preparatory department, which includes the primary, intermediate and academic classes. The students of this division have their own sleeping apartments, dining-hall, recreation halls, reading and class-rooms, sharing with the Collegiates the chapel, gymnasium and general assembly hall.

The new college building is a splendidly planned structure of Bedford stone and pressed brick, and is distinctly up to date in appointment. Offices, parlors, lecture-rooms, library, laboratories, gymnasium, private apartments, lavatories,—all are

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thoroughly equipped. This department is privileged to have a private chapel in which the Blessed Sacrament is kept, and from this centre of devotion there radiate a strength and light, without which all other strength and light count for little.

The edifices devoted to convent and novitiate uses are, of course, severely plain, but are commodious, and in comparison with the accommodations of early years, luxurious. The community infirmary, too, has its tabernacle before which burns the undying flame that tells of the Divine Dweller there.

Within the buildings, wherever one turns, there is that which elevates heart and mind. Beautiful reproductions of the world's masterpieces in painting and sculpture supplement the spoken and printed word in the inculcation of love for the best. Of the art-teaching and the art environment of St. Mary's, the late lamented Eliza Allen Starr, surely a competent critic, once wrote:

> As to St. Mary's Art School, I believe it is quite unsurpassed in the thoroughness of its training or the study of nature. There have been, still are, artists among the sisters who are giving forth, far and wide, among all their missions, the best principles of art, while at St. Mary's are monuments to those who have adorned wall and sanctuary with works which will inspire devotion through the coming

generations, meriting for it the name of "a centre of Christian art." It is an unconscious, artistic education which St. Mary's is bestowing upon all who are trained within her walls.

Cardinal Newman's dictum, "accomplishments are not education," is indeed true. It is also true that training in the arts is not necessarily the teaching of accomplishments. Music, as a science and as an art, may be as broadly educative as are chemistry and mathematics; it is in this wide sense that it is considered at St. Mary's, where from early years, as noted elsewhere in this narrative, music has been taken seriously. The physics of sound, the evolution of the various schools of music, the literature of the art,—all enter into the regular musical course, which aims to give the highest technical training, as well as the best in the way of intelligent and artistic appreciation and interpretation. St. Mary's Conservatory has received splendid testimonials from master-teachers at home and abroad.

Of the other departments it need only be said that education without participation, so long a seeming principle in all schools of other years, no longer prevails, and the laboratory method, the research method, fully obtain. Electivism, long under con-

sideration, is arranged for in the curriculum to which the Golden Jubilee year has led, that is, a modified electivism, a choice under right guidance and along correlated lines of study. The general culture-value of the English courses is thoroughly recognized, and that a measure of success has been reached, is evident from these appreciative words by an eminent man of letters:

> I have not had the opportunity of making a thorough examination of the methods of teaching literature in St. Mary's Academy, but I have been in the way of knowing the spirit and aims of the department, and of getting into the atmosphere of the school. I have been struck by the evidences of a true feeling for literature; a sense of its vital significance, of its spiritual as well as æsthetic value. The interest of the students and the spirit and attitude disclosed in their written work, have impressed me as showing high intelligence in teachers and enthusiastic responsiveness on the part of students. I have felt that literature is interpreted at St. Mary's in its highest relations and deepest meaning; that it is approached with fresh feeling and studied with true insight.

The work in philosophy, literature, history and science is supplemented by excellent lectures. The students enjoy the privilege of hearing discourses by the Reverend Fathers of the University of Notre Dame, the benefit of whose knowledge and experi-

ence is always at St. Mary's command, and by other distinguished speakers, divines and laymen.

Methods of study which obtain to-day call for much in the way of equipment, and even if one regrets the passing of the days of few books and much learning, a large library is a necessity in an educational institution. Fifty years ago the books of St. Mary's library were easily carried by one sister in the process of moving from Bertrand to the present St. Mary's. Now there is a collection of books running up into the thousands and handled by card catalogue. The department libraries, too, have assumed respectable proportions, and books are used, not as ornaments, but as regular mental tools.

As to laboratories, St. Mary's, once proud to possess an air-pump, now has well-appointed physical, chemical, geological, botanical and biological laboratories, where the order of studies in the sciences is research work.

This cataloguing of the special features of St. Mary's and its advantages must conclude with a passing mention of a department, which, at its institution a few years ago, was looked upon as, to say the least, a questionable innovation, but about

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which there is no question now—namely, the department of Physical Culture. Under the direction of a graduate from Dr. Sargent's famous Boston School of Physical Training, the work, general and special has been attended with splendid results, and the admirable equipment of the two gymnasiums is an incentive to the best in physical training along rationally conservative lines.

The restful scenic beauty of St. Mary's environment must be seen to be appreciated. High on a plateau extending a south and west exposure to the winding St. Joseph River, rich in noble trees,—great rugged oaks, sycamores, maples and pines,—the site has every advantage of natural beauty; added to this, art has joined with nature in making lovely this home of peace. Long stretches of lawn, broad acres of orchards, out-of-door shrines that seem a part of their sylvan setting, shady walks that lead to ideal nooks along the river, lend enchantment to the landscape. No word-picture, no reproduction in pencil or brush, can give the charm, the atmosphere of it all.

But if the ornaments of a home are the friends who visit it, so may we say that the pride of St. Mary's are those who call her *Alma Mater.* The

formal Alumnæ Association, composed of the graduates of the institution, now numbering hundreds, has shown itself devoted and loyal; no less so are the thousands who, though non-graduates, look back with grateful hearts to the fair school-days spent at St. Mary's. It is a sweet consolation to feel that the love of young hearts bears in mature years the fruits of loyal deeds.

Much of what has been written of the St. Mary's of to-day refers to the educational work alone, but all else of the community's spirit is implied. No part of a work of a Congregation stands alone, and in the building up of the Mother-House, there is no most distant mission of the Order of the Sisters of the Holy Cross that is not deeply concerned, and there is no Sister of the Holy Cross who has not shared in the toils, the sorrows, the helps, the successes, that have come to their convent home. The Jubilee celebration is held at St. Mary's, and it is also held in every house of the Order.

Briefly and in barest outline has the story of the community's fifty years been told. Benefactors and friends have been referred to only in general terms; not because they were forgotten, but because they are all remembered. The tablets of the heart hold

the names, but the written record would be too long. Diffculties have been lightly touched upon, not because they were few and of passing importance, but because through them the Congregation has been purified and sanctified, and any successes that have come, had their beginnings perhaps in those very trials. Community soul-processes, no less than individual soul-processes, are sacred. The outcome of movements rather than the weary struggle toward it has been registered, but to the thoughtful reader results are worth only what they cost, and that which is bought with the coin of sacrifice bears upon it forever the stamp of its price. And has the record of all these years been only of love and devotedness and loyalty and perseverance on the part of the sisterhood pledged to St. Mary's? Has every Sister of the Holy Cross regarded the honor of the Mother-House as dearer than her own? There have been defections, but not many; and though St. Mary's has felt and still feels the sorrow that comes to a mother in the disloyalty of a child, like a mother she tries to palliate the wrong, if it was wrong, and not rather weakness; and she tenderly prays for them as she turns with trusting heart and kindling eyes to her faithful ones, who in

generations, meriting for it the name of "a centre of Christian art." It is an unconscious, artistic education which St. Mary's is bestowing upon all who are trained within her walls.

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this year of Jubilee gather at the dear Mother-House, at the dear home-altar, there as Sisters of the Holy Cross, to renew vows of fealty, not "until death do us part," but for time and eternity.

St. Mary's To-Morrow.

ST. MARY'S is fifty years old, and its brief story has been related. There is a finality about such a statement that does not seem in keeping with a jubilee spirit. Half a century is not long for a religious community that is ever renewing its youth, that is ever placing before the young noblest ideals for the building up of the perfect life. Let us rather say—St. Mary's is fifty years young, and its period of fullest achievement is to come. The past has but awakened "the love of excellence" which, as Bishop Spalding says, "bears us up on the swift wing and plumes of high desire,—

> Without which whosoe'er consumes his days
> Leaveth such vestige of himself on earth
> As smoke in air or foam upon the waves."

And if the prophet-gaze were given us, what would we wish to see as the future of the Sisters of the Holy Cross? First and last, only what God wills for the Congregation, as His instrument of

good. Humanly speaking, we would wish St. Mary's to be forever young, young in energy, in strength, in courage; yet old in patience, in endurance, in wisdom. We would wish to see its powers grow that it might always prove a factor for good in Church and State, a promoter of the truly Christian, truly Catholic spirit in the home and in society. We would wish its missions to multiply and grow strong, spreading the Congregation of the Holy Cross wherever there is need of ministrations for the sick, care for the orphan, training for youth. We would wish the community to be ever progressive in the best sense, realizing that the spirit of the age is the one in which we live and is not to be condemned, save in some of its exaggerated manifestations. We would wish St. Mary's, with Mary Immaculate as ideal, to stand for the highest and the best, for faith and hope and love and knowledge, translated into service for God and humanity, thus insuring for the Congregation of the Sisters of the Holy Cross, and for St. Mary's, the nearest approach on earth to immortality.

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